

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, December, 22, 1921.

New Series Volume XXIII No. 46

Any church having second-hand pews for sale write to Rev. A. C. Furr, Scooba, Miss.

Texas Baptists reported a small profit made on their book store and on the Baptist Standard.

There will be no issue of the Baptist Record next week. We wish you a Merry Christmas with the peace of God.

Georgia Baptists report 27,000 baptisms this year and think it will be nearer 30,000 when all reports are in.

On Sunday Dec. 11th the church at Yazoo City unanimously recalled Rev. Lee B. Spencer and he has consented to remain.

The Watchman Examiner says that the mail service for second-class matter is worse than it was during the war. We haven't noticed any change.

Mr. Jno. F. Latimer and Mr. C. F. Travis were elected Anniversarians for Philomathean and Armenian Societies in Mississippi College this year.

Telecinemetagraph is the name of a new machine for producing moving pictures at long distance by wire. How do they do it? Ask Mr. Telecinemetagrapher!

A radiophone installed in the First Church, Dallas, enabled people hundreds of miles away to hear Dr. Truett's address of welcome to the Texas Baptist Convention.

Twenty were baptized at Blue Mountain at the close of a good meeting in which Pastor E. B. Hatcher had the assistance of Dr. S. J. Porter of Oklahoma City.

Three members of the Chinese delegation to the Disarmament Conference in Washington are graduates of an Episcopal college in Shanghai. Only one of them is a Christian.

Mississippians will welcome Brother J. A. Bell back to the state, as he begins his pastorate at Popular Springs and Oak Grove, Meridian. He writes that the work is starting off well.

In addition to the regular faculty in the Baptist Bible Institute, the special school for January will have as instructors Mrs. A. J. Aven, of Clinton, and Dr. L. E. Barton, of Little Rock.

Houston Church made its campaign for tithers and was so successful that it was immediately decided to all \$600 to the pastor's salary, and so Pastor Hodges has a smile that goes to the back of his neck.

At Goodwater Church in Smith County Mr. Carey Vinsant was licensed to preach at their regular service. He is a young man about 18 years of age with bright prospects and expects to enter Mississippi College.

If you are not reading books from the Circulating Library, write to N. T. Tull for application card and order the books as you need them. It will cost you nothing but the postage both ways, which is a trifle.

Rev. B. H. Ellis and his family are doing a sacrificial service as missionaries among the Creoles near the coast, preaching and teaching. The State Board supplements the small salary which he gets for teaching.

Dr. G. M. Savage, of Jackson, Tenn., says that the little booklet on Tithing, of which Sec'y. R. B. Gunter of Miss. Baptist State Board, is the author is the most luminous discussion he has found on this subject.

Virginia Baptists have begun a movement to provide religious assistance to students at the University of Virginia along the lines which Mississippi Baptists have begun for the A. and M. College and other state schools.

Dr. Patterson says that Brandon Sunday School asked the privilege of giving some to the Clinton Church Building, sending nearly \$30.00. He betheir attention. Suppose we give them a chance, and, much or little, send the amount to Mr. P. L. Berry, Treasurer, Clinton, Miss.

Pastor W. H. Morgan of Leland, has planned for the raising of \$15,000 in cash on Sunday, Dec. 18th, to begin the erection of their \$50,000 building. He and the people are confident and buoyant and their friends are rejoicing with them and congratulating them.

You have seen in the Baptist Record the advertisement of the Calendar prepared by the Sunday School Board. It is a beautiful piece of work. The pictures and all are well worth the price and well worth preserving permanently.

Whenever we hear or see anything said on the subject of the unemployed there comes before us the vision of thousands of idle lands in Mississippi where anybody who desires to work may find a means of livelihood. The idle people and the idle lands should have a get together meeting.

We are preparing to make the Baptist Record Campaign in January the most intensive Campaign that has ever been put on in Mississippi, aside from the 75 Million Campaign. We hope to make our appeal reach every unenlisted Baptist in the state. We want every Baptist to be a constant reader of the Baptist Record.

Dr. J. T. Henderson, General Secretary of the Laymen's Missionary Movement, announces that the Tithing Campaign will be pushed on through until April 30, 1922. If your church has not completed its work and made its report, please do so as soon as possible, and not wait until the end of the period. We are anxious to get the reports in hand, and be able to form some idea as to what Mississippi has done in the Campaign.

Mrs. Charity G. Keys died last week at the home of her son, Clifton, in Brookhaven. She has the honorable record of rearing a family of ten sons to splendid manhood and Christian usefulness, eight of whom survive her, among them the three at Brookhaven, Clifton, L. P., and C. J., deacons of the First Church. She had

been a widow for thirty-one years. The funeral service was conducted by Pastor J. A. Taylor and former pastor W. H. Morgan.

The First Baptist Church, Arkadelphia, Ark., Dr. H. L. Winburn, pastor, closed the finest meeting in its history last Sunday night. Dr. Geo. H. Crutcher, Baptist Bible Institute, New Orleans, veritably led the people to victory. There were 117 additions, 49 by baptism. Less than half dozen of 300 Ouachita College students were left unconverted.

CHAS. D. JOHNSON

A methodist lady sends her check to have the Baptist Record sent as a Christmas present to her husband. And then there are some things in the paper that she herself enjoys. If any Methodist husbands wish to do their wives a handsome favor at Christmas time, you might make a suggestion.

Dr. J. R. Preston, once Pastor at Tupelo in this state, has resigned the care of the Church at Andalusia, Ala., to accept a call to DeFuniak Springs, Fla. He has served his present church for nine years and has received 603 into the membership, besides seeing the church grow in many other ways.

The American Cast Iron Pipe Company of Birmingham is incorporated with an article providing that the business of the company is to be conducted as between employer and employed, and between the company and the public on the principles of the teachings of Jesus. Mr. Jno. J. Eagan of Atlanta is the president. Doubtless many business men are seeking to conduct their affairs in this way but this is the first corporation we have heard of being formed with this provision written in the charter.

Baptists are just beginning to find themselves. We are not content with claiming President Harding, Secretaries Hughes and Davis, Lloyd George and afe wothers from Halifax to Hangchow, but we are just now discovering that Abraham Lincoln's father was a pillar in the Baptist church at Little Pigeon, near Lincoln City, Indiana. This is told at length in an article in the New York Times by Mr. McGregor, Assistant State Attorney of Kentucky. Now that we have learned that Jefferson Davis and Abraham Lincoln both had Baptist parents, we are in favor of peace.

The United States Senate was afraid to go into the "big league" of nations, but the administration has decided to try out a little league for four powers. If the Senate will permit it and it works well, we may decide to go into the big league someday. You have to get a country mule accustomed to a bicycle and by and by he will get to where he won't shy at an automobile.

A committee of seven men was appointed by the Texas Baptist Convention to investigate the charges of heresy in Texas Baptist schools to report later. A similar committee is to report on text books used in the public schools.



## DR. JAS. B. TURNER

It is a matter for great thanksgiving among Baptists of Mississippi that the Convention Board has secured so capable and consecrated a man for Baptist pastor at our A. and M. College. It was my privilege to be intimately associated with Dr. Turner during two years of our Seminary days, and knowing him as I do, I believe we could not have found in our Southland a man better fitted for the position to which we have called him.

Dr. Turner is a man's man. Men like him. His hearty laugh is as contagious as measles, and far more beneficial. He has been a great athlete all his life, having pitched four years of college baseball, played four years on his Varsity football team, and is one of the fastest basketball men I've ever seen cover a court. He was overseas during the war as a first lieutenant and was cited for special bravery during the campaign with the 30th Division when they broke the Hindenburg line.

Dr. Turner is a college man's man too. He has about all the degrees that one could well wish. He has a bachelor's degree from Wake Forest College, a master's degree from Mercer University, and a law degree from the same institution. He finished the Th. M. course in our Louisville Seminary, then took the post-graduate course, receiving his Th. D. with a very high predicate. So his degrees will put him second to none among the faculty of the institution where he is to work. He has considerable experience as a teacher in a boy's academy while studying in Mercer University.

But best of all, I believe him to be God's man, called for a great work among our splendid Baptist boys at the A. and M. College. He has had one year's experience in this same sort of work at Wake Forest College, besides a number of years as a successful pastor of a great church. A man once said to me about him, "He is one man who came up without ever sowing his wild oats. He has always been a clean fellow."

As he comes to Mississippi on January 1st, let us put his work on our prayer lists, and in every way co-operate with him in his splendid undertaking. Let us also pray God to direct us to a man for the University, and a woman for the Mississippi State College for Women at Columbus.

ROLAND Q. LEAVELL,

Oxford, Miss.

## A WORD FROM OKLAHOMA

I notice the following in the Record of the 8th inst.: "In the Oklahoma Convention objection was raised to the method of handling mission funds by which money given for home and foreign missions was temporarily devoted to state work. But at last a unanimous vote endorsed the Board. Wonder if this vote was influenced by the fear that the opposition convention in Oklahoma might make capital of the criticism. Anyway, we believe the return of the money thus 'borrowed' will be found impracticable and will not be done, however good the intention of the Board."

Concerning this reference to our Convention, I desire to say a few words to Mississippi Baptists.

1. The unanimous vote of the Convention was not in the least influenced by any thought of the "opposition convention". The unanimous vote was had after the most thorough discussion of the whole matter in which the Convention was enabled to see very clearly the difficulties which the Board had faced. It was unanimous approval of the Board's annual report. The "opposition convention" is a negligible concern in Oklahoma.

2. The states west of the river were not ready

for the 75 Million Campaign and I think Oklahoma was least ready of all. Our state had launched a building and enlargement campaign which involved very heavy obligations. Our people are from everywhere, untrained in budget management of church finances. The financial depression hit us hard and our Board faced the alternative of letting our institutions fail or deferring full settlements with the general boards until we could adjust our work and save "the home base." We sent the general boards every dollar possible and much more than they received from Oklahoma three years ago, kept on our books a strict account of every dollar due them, every cent of which will be paid; saved our people from such a panic as would have made the collection of 75 million pledges impossible and preserved intact a home base that will in the immediate future support in continually increasing amounts all the work of the general boards.

3. Your believing that "the return of the money thus borrowed" will be found "impracticable" has nothing whatever to do with what Oklahoma Baptists are going to accomplish. Our hearts are set on such an adjustment as will settle in full with every board and every interest without diverting one cent from one object to another. We simply found our house on fire and proceeded to put it out so we could use it to shelter the whole family through the years to come.

4. Our plans are definitely formed and we are going through with them. We have keenly felt our embarrassment; but we had borrowed money to the limit and had no relief except from the churches. That relief did not come promptly, but it will come surely. We can and will cut down state interests until we settle with all funds. We shall appreciate the forbearance of our friends beyond the state while we are carrying our great load and readjusting, but if they criticize us we will bear that too and go ahead and carry through our plans to the fulfillment of our obligations.

F. M. MCCONNELL, Cr. Secy

## TEXAS CONVENTION ADOPTS RESOLUTION CONCERNING SCHOOLS

The Convention adopted heartily, without a dissenting vote, the following resolution prepared by the committee whose names are appended to the report:

1. We hereby put ourselves on record as unalterably opposing the teachings of Darwinian evolution or any other theory that discredits the Genesis account of creation, and we further unalterably oppose rationalism, destructive criticism and the substitution of social service and culture in the place of regeneration and personal evangelism. We believe these teachings to be contrary to the word of God and destructive to the doctrine of the deity and teachings of Jesus Christ and to the foundations of Christianity and civilization.

We most uncompromisingly affirm our belief in the divine inspiration and integrity of the Holy Scriptures in their entirety, and we unqualifiedly accept the Genesis account as the true and inspired account of God's creative hand in the world's making. We believe no teacher should be allowed to hold a position in any of our Baptist schools who teaches in any form any of the above named heresies.

We hereby call on all our school presidents and boards of trustees to see to it that none of these false teachings be allowed in our schools, and to this end that the most vigilant, painstaking and continual care be exercised in the selection of both teachers and textbooks.

2. We believe that fundamentally back of all our schools and other denominational institutions and agencies are the churches of Jesus Christ, which are the pillar and ground of the truth, made so by our Lord Himself. These

must be preserved in their life, their spiritual character, their New Testament integrity, the purity of their government and their doctrinal soundness. There is a heresy in ecclesiology which, if taught and practiced in our churches, can but result in the utter destruction in our churches of all we hold dear in Jesus Christ. We put ourselves on record as opposed to interdenominationalism and unionism which impair our churches in their doctrinal integrity, their independent government, their ordinances and their spiritual witness to Jesus Christ in a lost world.

3. We welcome criticism, but also counsel and caution our people about condemning any of our schools on hearsay rumors. We should be sane and sensible and be governed in our judgements and conduct by firmly established facts. We may imperil all we hold dear by giving credence to suspicious and rumors, but we do put ourselves on record that it is our fixed purpose to build schools and to keep them true to Jesus Christ and His Book and His churches.

(Signed) M. A. Jenkins, T. V. Neal, W. W. Lee, J. D. Sandifer, J. C. Hardy, J. B. Tidwell, L. R. Scarborough, G. L. Yates, J. L. Ward, M. T. Andrews, George W. Truett, J. L. Smith, L. J. Mims, M. M. Wolf and A. A. Duncan

## THE SIN OF NOT INVESTING FOR THE LORD

There should be no difficulty in discerning the principles announced in the parable of the Talents. These men were entrusted with certain talents or pounds. They all realized and acknowledged that these talents were not their own, to be used as they pleased, but belonged to their Lord and simply given them in trust. Even the man of one talent fully understood this and returned this talent to his Lord without any accrued interest. This talent was taken from him and judgement passed upon him. In what sense did this man sin against his Lord?

1. His sin was not that he did not recognize that this talent was his Lord's, but his failure to grasp the real purpose of this trust. On the one point he was clear but on the other he fell far short. Applying this principle, are there not many Christians who fall even below this man and are doubly guilty? They do not even recognize their Lord's ownership, as this man did, but miss the whole purpose of their Lord's gifts and blessings. They spend their talents for their own use and pleasure and do not even return what their Lord has given them. They spend principal, profit and all, and return nothing to their Lord. They are certainly spendthrifts and unprofitable servants.

2. He failed to recognize the universal law of exercise. He wrapped his talent up in a napkin and hid it away. The real value of every life, or talent, or gift, depends on their proper and liberal investment. To sow sparingly, is to reap sparingly. To sow not at all, is to reap not at all. The Lord does not give any thing to hide away, or preserve, but to invest, and that for His profit. The reward or punishment of every individual will depend on the character of service rendered and the investment made. Dormant talent, or money must deteriorate and result in loss to both possessor and owner.

3. He failed to recognize the natural order of investment. If given life, that life is to grow and bear fruit. If given light, it should shine. If given water, it should flow. If given talents, they should increase. These are the natural order of things.

3. The failure to appreciate the great opportunity for investment for the Lord. Had the man of one talent invested it for his Lord he would have had an increase proportionate with the others. But he did not and his talent was worthless. What account is our life or talents



or money, which the Lord has given us, if they do not produce something for Him? The Lord has opened the door for investment, and there never was a time when brains and money meant so much and the increase so great in the Kingdom of the Lord. If every Christian would make liberal investments in the Lord's work, there would be a hundred fold increase. The reason people have so little to give and they and their money are so unprofitable, is because they withhold from the Lord, or use it for their own pleasure and profit. We are His sheep and He expects wool from His flock. We are His vineyard and does He not expect to gather grapes from His own? Are we unprofitable servants?

4. His failure to recognize the just reckoning of accounts. His Lord held him to strict account of what had been given him and passed severe judgement upon him for his unprofitableness. There is no escape from this judgement, for the Lord is going to deal alike with all. Men may go and use their possessions as they please but just as sure as there is a just God He will demand a reckoning some day. We are not our own and all we have belongs to the Lord. The earth is the Lord's and the silver and gold are His. Should He be called a hard taskmaster because he demands a profit from His own possessions and calls stewards to render a just account? Does not this law hold good everywhere among men? Has he not a right to His own and a right to demand interest on His own investment? He has exercised this right and will exercise it toward all men alike. This is certainly the teaching of this parable. The talent was taken away from this man and judgement passed upon him, just because he was unprofitable and returned no interest on the one talent. How can God's people escape this judgement when they squander for themselves their talents and possessions and do not render to their Lord the things that absolutely belong to Him and on which he has a just claim?

R. M. BOONE,  
Marks, Miss.

#### THE GOLDEN MILESTONE OF THE CROSS By Samuel Judson Porter

"It is your vocation; for when Christ suffered for you, he left you an example, and you must follow his footsteps." 1 Peter 2:21. (Moffett's Translation).

"The Fatherhood of God, The Brotherhood of Man; The Leadership of Jesus: Salvation by Character; The Progress of Mankind, Onward and Upward Forever." These fine phrases were brightly bullentined recently on a crowded thoroughfare in front of a building where a congregation, not large meets to worship, but not to acknowledge Jesus Christ as the Son of God. By such eloquent words some of the real experiences and needs of the human soul are being glazed over. These catchy themes, though elegant and fascinating, are misleading unless taken in connection with that part of our text which says "Christ suffered for you." They are deceptive because they ignore sin and take no account of the atonement. In Lord Morley's "Essay on Emerson" a grave defect is pointed out in the teaching of that philosopher, in that he failed to realize "that horrid burden and impediment on the soul which the churches call sin, and which, by whatever name we call it, is a very real catastrophe in the moral nature of man." I quote Morley's criticism, not because he could be classed as a religious teacher, but because he does not for a moment question the fact and power of sin. That is real. Its existence cannot be denied. The disease is there and is felt and calls for a remedy.

"Oh, long and dark the stairs I trod  
With stumbling feet to find my God,  
Gaining a foothold bit by bit,  
Then slipping back and losing it,  
Down to the lowest step my fall

As though I had not climbed at all.  
And while I lay despairing there,  
Listen, to a footstep on the stair,  
In the same place where I, dismayed,  
Faltered and fell and lay afraid.  
And lo! when hope had ceased to be,  
My God came down the stairs to me."

"Christ suffered for you." God came down the stairs where we lay broken and despairing. "Christ died for our sins."

But one's salvation does not end at the cross. That is the place of its beginning. In suffering for us Christ makes atonement and more—he leaves us an example and we must follow his footsteps. He supplies us a program and a motive. The cross is the starting point of discipleship. In a charming little poem Longfellow tells us that—

"Each man's chimney is his Golden Milestone,  
Is the central point from which he measures  
every distance

Through the gateways of the world around him." But for the followers of Jesus the cross is the Golden Milestone where commences the ascending and ever brightening way that leads to the Gates of Pearl. "I am the way", says Jesus. In the Acts of the Apostles the gospel with its implications is referred to about a dozen times at The Way. Paul says, "I show unto you a more Excellent Way", and then in the Thirteenth of First Corinthians he puts the log-book of love into the hands of those who would make the grand tour from the the Golden Milestone of the Cross to the Golden Pavement of the City of God. The Indians have caught the idea correctly as they talk about "the Jesus Road." "And you must follow his footsteps", says Peter. You were like sheep going astray, but you are coming back now, yes coming back, to the Shepherd and Guardian of your souls.

The metaphor varies: "He left you an example". What does it mean? It signifies a writing-copy, including all the letters of the alphabet, given to beginners as an aid in learning to write. To be a real writing-copy, meeting all requirements, it must be written at the top of the page in the writing book and must contain all the letters of the alphabet. Several such copies are given in the Greek dictionaries. Christ fulfills the conditions suggested in this picturesque figure. He is the Alpha and Omega, that is, he is the A and the Z. He covers all the ground. He has given us a complete example, with nothing left out—a clean, beautiful copy, not printed or electrotyped, but hand-written in crimson letters of love. I am remembering when I commenced to learn to write. My father was the teacher in the school. He "set me a copy" in my new clean book. The letters were straight and even. The perfect beauty was my despair. I was discouraged and afraid. Then I felt his hand on my shoulder as he bent over me where I sat at the desk. His right hand was on mine. He taught me how to hold the pen, and guided my undisciplined fingers in forming the letters on the line. He gave me confidence and inspiration and encouragement, and I went on trying to learn. Andrea del Sarto, afterwards called the faultless painter, was a pupil under Raphael. He lingered long in the master's presence, whose arm was now about the younger man's neck and the jingle of his gold chain in his ear. Under such intimate tuition the youthful Andrea at last began to "paint proudly" with the master's breath on him—and at last could say, "I surely then could sometimes leave the ground, Put on the glory, Raphael's daily wear, In that humane great monarch's golden look." And, all this is like what Jesus does for us. He gives us an example—a copy—he bends over us, guides us, if we will accept his guidance, and he breathes on us and in us too. And it is possible, for us in striving to follow his leading, it is grandly possible for us to "sometimes leave the ground" and put on the glory in

the "great golden look" of his gracious approbation.

In many a life something is wanting to give zest and to quicken the energies to glad exercise the heart recoils upon itself in loneliness and despair. With all the enrichments and ornaments that the world can supply, life itself so often seems to be in forfeit.

"Wanting is what?  
Summer redundant,  
Blueness abundant,  
Where is the blot?

Deamy theworld, yet blank all the same.  
Framework which waits for a picture to frame." This impressionist sketch of a splendid summer day illustrates the incompleteness of many lives. The heaven is blue. The world is full of life, while beauty fills the earth and sea and sky. But there is a blot over it all. There is a blank as of a frame hanging upon the wall empty of its picture. Then comes a change—a cool sweet breath fans the brow. The spiritual passions are stirred. Love awakes, and the world is redolent with throbbing interest while life takes on the keenest zest.

"Breathe but one breath  
And all that was death  
Grows life, grows love."

What the poet tells about the awakening of the love passion in a listless and apathetic heart has its counterpart in the Christian life as Christ enters in, bringing renewal, ennoblement, inspiration and loveliness. He sets a new star in the sky, a new song in the soul and gives "an example" which, if accepted, becomes our ideal and task, calling into joyful activity all our powers and filling every day's work with fresh charm and satisfaction. So does the Christian proposition become a workable life scheme for everyone who will accept it with sincerity and purpose.

To Ghiberti was awarded the task of designing and casting the panels in the doors of the beautiful baptistry in Florence. Forty-nine years he labored at his assignment, building into bronze the heavenly visions he obtained by an earnest study of the scenes described in the scriptures. Though he worked in bronze, the most difficult of all materials, yet he carried his ideals to such a high point of achievement that he was said to have exhausted the possibilities of decorative art. One of his last panels, which shows the figure of Christ on the cross, exhibits such sentiment and tender pathos, such rhythm and melody, that it is accounted the greatest masterpiece of spiritual expression ever produced in the field of linear design. So great were the triumphs of this man that he has been called "the painter in bronze", and fifty years after his death when Michelangelo, the master of masters in art, came and looked at these panels he said, "These doors are beautiful enough to be the gates of Paradise."

Like Ghiberti we may begin where we are and make our ideals divinely real if we adhere to the copy and keep true to the inspiring presence of him who has promised to be with us until the end. Gold, or bronze, or marble, or common clay, whatever the material furnished us we may shape into the beauty of his image, if we work under his watching eyes. To example which he gives is our inspiration, the copy he has written is our law—and it is a delightful law of liberty. It is said that once a friend set himself to find out all the rules of Tennyson's versification, and brought together from his poems an immense collection of examples and laws. "Look here", said the friend, "what wonderful laws you observe!" "It's all true", the poet replied, "I do observe them indeed, but I never knew it." In the fulness of genius Tennyson observed the laws of poetry writing, being unconscious of them. The spirit of poetry was in him and the laws of poetry were not a burden—he observed them unknowingly. It is very much

(Continued on page six)



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### EDITORIAL

#### BAKING POWDER OR GUN POWDER

The Lord Jesus said that the kingdom of heaven was like baking powder of leaven which a woman hid in three measures of flour until it was leavened. But a great many people seem to think that the parable should be made up to date by substituting gun powder for baking powder. The two principles of dynamics are exactly opposite in their method of operation, and we will show wisdom by adhering to the method of the Master.

The gun powder way is spectacular and attracts attention, even the admiration of some, by the noise it makes and the promise of quick results. We are in a hurry; and our predecessors were too slow; we are anxious for results, something to show for our labor and our time. We want to startle the natives by our boasting and bombastic reports, the noise of our gun. We like to tell how short a time we have been on the field and how soon our congregations and our contributions have doubled. We've got the drive habit and the drive attitude of mind. We are efficiency experts at manipulating situations and reports.

We quote the scripture which says, "My Father worketh and I work". But we leave out that little but significant word, "hitherto". "My Father worketh HITHERTO". That means that he has been a long time at it and he stays at it. He has not just now got on the job, and he is not expecting to finish it up tomorrow. We are even beginning to suspect that he was a long time making the world. Indeed we know positively that the "days" mentioned in the first verses of Genesis were not measured by the rising and setting of the sun for the sun was not made till the fourth "day". Half of the "days" of creation were passed before the sun appeared.

But what we are getting at is that God's way of doing things is not the gunpowder method. He takes time and works on the quiet. There may be "sudden destruction", but there is gradual construction. You can destroy in a minute what it would take you a month to make. But it takes time to do a good constructive piece of work. Every now and then somebody quotes that lie of David, "The king's business requires haste", but the Bible says, "He that believeth shall not make haste." Is. 28:16

Not only does good work take time. It is done without noise. Jesus is authority for the statement that "the kingdom of heaven cometh not with observation". you don't have to startle the natives by saying "Lo here! and Lo there!" The kingdom of heaven is on the inside. Jesus said Isaiah's prophecy was fulfilled in him, namely, "He shall not strive nor cry aloud; neither shall anyone hear his voice in the streets". The gospel method is not disruptive and violent, but by "benevolent assimilation", to use Mr. Kinley's phrase, which is just another way of saying "till the whole lump is leavened."

The gospel way is well expressed in Paul's charming epistle to Philemon, when the writer refrains from imposing his will on his friend Philemon. He refuses to exercise authority which he might invoke to command him. He does not even make the appeal to him of obligation to Paul as the means of his conversion. He only wishes that Philemon's attitude toward his returning slave may be such as is dictated by the grace of God and the indwelling spirit of Jesus. He calls up his past record as a fellow-worker, he speaks of the church in his house, his faith and love toward the Lord Jesus and toward all the saints, of the comfort and joy he had been to Paul by refreshing the hearts of the saints, thus releasing in Philemon the genuine Christian forces within him and letting them operate in his treatment of Onesimus. He would not bring any outward constraint on him; he would not take any advantage of him; "Without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will." So he says, "Yet for love's sake I rather beseech". This word "beseech" is "paraclete" by which Paul means he would voice the impulse of the Holy Spirit, he would make articulate the sweet constraining emotion of the Spirit of God.

This is the only spirit and method that is going to settle our social problems, our industrial problems, our race problems, our international problems. The gun powder method does not settle anything permanently. It takes the baking powder method to transform men, to break down the middle wall of partition that separates and antagonizes. We have tried war, and we have tried legislation. But the only thing that is going to settle our difficulties and make of the twain one new man, so making peace is the sacrificial spirit embodied in the cross of Christ.

This story came to our ears as illustrating the above, a story of what actually happened. A negro tenant had made trouble with his white neighbors and was in danger of being violently dealt with. Being warned and alarmed he left the country. His crop was unfinished and his debts were unpaid. He left his helpless family who must shift for themselves. The owner of the place sent word to the negro woman who was left that not one piece of her household goods should be moved until the debt of her husband was paid. The woman came to see the landlady and began her plea with, "Miss Blank, you's a Christian, and I's a Christian". She got no further, for there were tears in both their eyes. Miss Blank said, "You go tell the manager I said you might take away all the stuff you have on the place." The Spirit of Christ will conquer if given a chance.

#### KEEPING STEP

There is no part of the Bible that fits and fills our present day needs more exactly and fully than the Letter to the Ephesians. It was written amid world conditions similar to the present, the remaking of the world and the intermingling of races and classes. The reconstructing agent in the world's remaking was and is the cross of Christ. In chapter one Paul says God purposed in the fullness of the times to sum up all things (make them head up) in Christ. In chapter two he says, "But now in Christ Jesus, ye that one were far off are made nigh in the blood of Christ. For he is our peace who made both one and brake down the middle wall of partition." The rest of the chapter is just like it. The whole book is on the unity of believers in Christ.

This idea comes into forceful expression in chapter four when seven times he says, "There is one body, one spirit, one hope, one Lord one faith, one baptism, one God and Father". These repetitions he makes to enforce the appeal to them to "keep the unity of the spirit in the bond of peace."

Don't suppose for a minute that this unity

he urges is a merely negative quality, abstinence from dissension and quarreling. That may be a necessary part and condition of the rest, but it is not the end sought. Indeed it is itself more likely to follow an aggressive effort than otherwise. The way to keep a bunch of boys at peace is to keep them busy; and the same thing is true of people in a church. The unity of the Spirit is not a mechanical union, nor is it the solemn peace of a cemetery. It goes deeper than all that.

From the way Paul urges it in the words quoted above there are several things involved in it. There must be a common source of life, the common author of our spiritual being; one God and Father of all who is over all, through all and in all. There must be a common authority; one whom we recognize as Lord and to whose will we bow. Without this there is nothing in common. There must be one vitalizing and controlling Spirit within us as well as one Lord over us. He must produce in us like desires and help us know the will of our Lord. There must be one body, the recognition of a new and abiding and intimate relationship with others who are in Christ. There must be one faith, that is a common acceptance of and reliance on the truth of God, which is our hope and guide and sustenance. This oneness of faith and fellowship with God's people must be given expression and embodiment in one baptism, which is our symbolic representation of the essentials of the gospel of Christ. Along with these Paul says we "were called in one hope of our calling." This gives us a common task and a common destiny. The one hope of our calling is the expectation of coming to the perfect embodiment of the will and likeness of God, and bringing the whole world to the same condition.

But mind you we shall never attain this purpose singly. It is only "with all the saints" that we shall be able to "apprehend the breadth and length and height and depth." No individual soldier by any amount of bravery or daring will be able to break the Hindenburg line of Satan and come to victory at last. Individual Alvin Yorks may kill their scores, but only by being laborers together, by being "fellow-soldiers" can we reach the Armistice and the triumph of the kingdom.

Now it is on this oneness of purpose and action this union of forces on the part of those who have one Lord, one faith and one baptism, that our whole denominational program is projected and conserved. To this task the Baptist Record is dedicated, until we all come to the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ. Will you and your church help toward the attainment of that high aim by putting the Record into every home in your church during the campaign in January?

Those states which have opposition conventions will not help their cause by diverting funds belonging to Home and Foreign Missions temporarily to state uses. This sort of thing will only breed more discontent and add to the difficulties and opposition which they have in their states. Nobody when he comes to think soberly is going to put his approval on "loans" that are enforced without the consent of those to whom it belongs or consultation with those who gave it. There is no use side-stepping this matter by saying it is not the business of those outside the offending states to tell them how to run their business. Home and Foreign Missions belong to all of us. A wrong done in one quarter of the world is an offense to every upright man in every other part of the world.

Glory to God in the highest, and on earth peace among men in whom he is well pleased!



**SOME FACTS ABOUT RELIEF**

**J. F. Love, Cor. Sec'y.**

Appeals from many sources are coming to our Baptist people, Baptist Sunday Schools, W. M. U. Organizations, churches, etc. It is of the very greatest importance that Southern Baptists shall understand definitely and fully what their obligations are, and, as far as possible, the merit of the appeals which are made to them. For this reason I am here stating important facts which I should like those who read to help publish among all our Baptist people. If this information could be given from pulpits, to Sunday Schools classes, W. M. U. societies, young people's gatherings, etc., many would have a more intelligent understanding of an important matter and doubtless a great service could be rendered on behalf of those who must starve before the winter is over if help is not forthcoming immediately.

**FACT ONE:** The Foreign Mission Board of the Southern Baptist Convention is under binding obligation to contribute to European relief for two more years at the rate of \$167,000 a year. We are today sending our check to Europe for \$44,720. In addition to this we are undertaking to feed some of the millions of starving children in Russia as well as sending clothing to Russia. There is no greater need on earth perhaps than exists in Russia. \$15.00 will feed a starving child from now until September 1922 when another harvest is expected.

**FACT TWO:** The Southern Baptist Convention in Chattanooga recommended to our Baptist people of the South that all contributions for relief be sent to the Foreign Mission Board and that these be not designated but that the Board be left free to use the money where, in its knowledge of the situation, it felt the need was greatest. It is proper, therefore, that we suggest that all relief money be sent to the Board. If it comes as suggested by the Convention, undesignated, the Board will endeavor to act in good conscience and, with such information as it has and the use of the money wisely and faithfully. If it is designated for the "Near East Relief Committee", we will turn the money over to that organization, but if it is sent undesignated, we will feel free to use it to meet our Baptist relief obligations to Europe to feed starving children in Russia, or to turn it over to the Near East Relief Committee, according to the best information we possess concerning need at the time the money is received.

**FACT THREE:** The Board is handling both cash and clothing for Russia. The appeal has not yet reached all our people and will not react them unless pastors and other workers co-operate with us promptly, but with the little publicity given, packages of clothing and drygoods are

pouring into New York and an encouraging number of cash remittances are coming to us by every mail. All clothing should be shipped to Brooklyn, New York, according to direction given on shipping tag which can be secured from your W. M. U. State Secretary. All cash contributions for relief should be sent to the Foreign Mission Board, Box 1595, Richmond, Va. Remember that \$15.00 will feed a child until harvest time 1922.

**FACT FOUR:** Dr. Everett Gill, our Baptist European Representative, is in Moscow, Russia, and in a few days Mr. Hoyt E. Porter sails to join him and assist in distributing the food and clothing. We have, therefore, an organization for this work. Mr. Porter is the only extra man we have to employ, and he goes as a missionary to assist temporarily in relief work. The Richmond office has simply added this relief business to its volume of work without expense to the relief funds. The Foreign Mission Board is, therefore, undoubtedly doing the most economical piece of work of all agencies engaged in such work, and a contributor can expect almost every penny of his money sent to and distributed directly by this Board to go into food for the starving.

**FACT FIVE:** The winter is on in Russia, and a Russian winter is something terrible for those who have insufficient clothing or insufficient food. Whatever we do, therefore, we should do quickly. We repeat the request that those who read this shall read it to congregations, societies, Sunday Schools, etc., and help us publish these facts.

"Love must go into this service."

**WHO WILL BE NEXT**

Last Sunday a member of the Brandon Sunday School asked that the school make up an offering to the Clinton church building. His reason for the request was that he felt that the building is a work not only of local concern, but of state-wide, denominational concern. As students from over the entire state must be provided for in the erection of this building. The entire Sunday School believed his point of view correct and made an offering of \$29.52.

Were it not for the colleges located at Clinton the local congregation here could erect a building adequate for their needs. But it is impossible for the local congregation to erect and equip at their own expense, a building adequate for the present needs. Our Home Board has helped; our State Board is helping; individuals outside of Clinton are helping. There are more than a thousand Sunday Schools in the state. Suppose each one should make an

offering for this worthy object. Brandon has set the pace. Who will be next? Send contributions to Prof. M. P. L. Berry, Treasurer, Clinton, Miss.

**M. O. PATTERSON**

which has been issued by the Sunday School Board? You will see an advertisement of in on page 34 of December "Royal Service". Its picture for each month is illustrative of the Union's topic for that month and its various days carry many items of real information.

Over and above what our members in your state are doing for the Baptist 75 Million Campaign will you not be able to secure clothing for the suffering Russians? The tags for the shipment of the bundles are obtainable from your state W. M. U. headquarters. The bundles must reach New York before New Year's.

And during December you won't forget, will you, to emphasize the joy and value of observing the Week of Prayer for Foreign Missions? My great longing is that its Christmas offering will be abundant enough to supplement all we have failed so far to pay in upon our Campaign pledges. Will you try to get all whom you can influence to do this?

With hearty Christmas greetings,

I am your friend,

**KATHLEEN MALLORY.**

END WM U

**EDUCATION DEPARTMENT**

**D. M. Nelson, Secretary.**

The value of a school depends upon its ideals.

Christian character is the greatest need of our civilization.

A Christian college is an institution which seeks to form Christian character under college auspices.

The end of education is not meat and bread but manhood and womanhood.

Those who help build colleges and universities build not only for time but for eternity.

No human institution lasts as long as a college or university. Oxford University is 5 centuries older than the British Empire. The University of Bologna is 1000 years old. The University of Paris is 500 years older than the Republic of France. There were 9 colleges founded in the new world before the American Republic was born.

If civilization is to be preserved:

1. Science must be coupled with good will.
  2. Industry must be coupled with good will.
  3. Diplomacy must be coupled with good will.
- A Christian College seeks to bring about this union.

On last Sunday Dr. Zeno Wall offered his resignation as pastor at Clinton to accept a unanimous and enthusiastic call to Goldsboro, N. C., his native state. His resignation was reluctantly accepted since he felt that his new opportunity was the call of God. He has been pastor at Clinton for six years and has done a truly great work. His first work in Mississippi was at Mt. Olive and Seminary. He was then enlistment missionary for the Southern part of the state and a short while pastor at Columbia. At Clinton he has proven a great pastor and leader. His work among the students of Mississippi College and Hillman College has brought many to definite Christian service. He has succeeded in getting the church building launched and on the way. It was the hope of many that he might remain to see it completed, but he has heard the call of God and answers it. His Mississippi friends will follow his work in his native state with deep interest and retain for him a fond affection. He is one of the Lord's noblemen. The church at Clinton is meeting each evening for a season of prayer that the Lord may direct them to the right man.



**LIBRARY DEPARTMENT**

At the recent annual meeting of the State Convention Board, N. T. Tull, T. J. Bailey, P. I. Lipsey, Miss M. M. Lackey, and Mrs. R. B. Gunter, were appointed as an Advisory Committee to work out and project plans of the enlargement of the Library Department.

This Committee met on December 13th, and organized for their work by the election of P. I. Lipsey, Chairman, N. T. Tull, Secretary and Superintendent, Miss Lackey, Historian, and Mrs. Gunter, Book Critic. Miss Lackey and Mrs. Gunter were also appointed a Committee to select books necessary to go into Sunday School Libraries.

The Library Committee will be prepared soon to give lists of the books necessary to constitute Sunday School Libraries, and will sug-

gest methods by which the Sunday Schools may purchase and install such Libraries.

It is the conviction of this Committee that we ought to undertake to install a Library in all of our Sunday Schools. It will not be expensive to purchase the books, and it will put in reach of our boys and girls the best class of reading matter, in place of the cheap fiction and other trashy reading matter that so many of them are now reading.

It will be the purpose of Miss Lackey, as Historian, to gather and put in proper form all matter of a historical character that should be preserved by Mississippi Baptists. She will ask for donations of books, minutes, documents, and other matter of that character.

The Committee invites the co-operation of everyone interested in the development of every phase of our Library Department.



(Continued from Page Three.)

like this with believing souls in the school of Christ, filled with the love and power of Christ—almost unconsciously do they observe the highest law in all its obligations, and they do not find His Commandments grievous. The law of Christ becomes the very poetry and music of life, as they joyfully follow the example, tracing the copy line written for them by the Master.

**BAPTIST RECORD MONTH**

We publish in this issue an honor-roll of the churches that have put the Baptist Record into every home in the church. This plan has proven very popular in Mississippi. We doubtless have more churches that have adopted this plan than any other state.

The only special rate under which the Baptist Record will be offered in future will be where a church puts the cost of the Record into its local expense budget and sends the paper to every home in the church. When this is done the subscription price will be \$1.50 per year.

The month of January will be devoted in our state program to extending the circulation of the Baptist Record. The same organization that has been used during the fall for putting on the Tithing Campaign will be used for securing subscriptions for the Baptist Record. Every county organization will be held intact and the plan will be to reach the churches and church members through the various channels used in pushing the Tithing Campaign.

As will be remembered, the County Steering Committee for the Tithing Campaign consists of a County Director, who in most cases is a pastor, a County Chairman of Laymen's Work, a Sunday School Representative, a W. M. U. representative and a B. Y. P. U. representative.

These workers will seek to approach the churches through these various organizations in an effort to secure subscriptions for the Baptist Record, and when possible, to get the church to send the paper to every home on the plan described above.

We ought to have 500 churches in the state that will put the Record into every home, and we ought to have 500 other churches that will enlist at least 50% of their families as subscribers.

Let every pastor, every church, every Sunday School, every W. M. U., every B. Y. P. U., make it our chief business during the month of January to sow Mississippi down with our own Mississippi paper, the best paper for every Mississippi Baptist, The Baptist Record.

**BAPTIST RECORD HONOR ROLL**

The following churches have put the cost of the Baptist Record in the Local Expense Budget, and are sending the paper to every home. CAN'T YOUR CHURCH DO THE SAME?

CHURCH	COUNTY
1 Batesville	Panola
2 Bay St. Louis	Hancock
3 Brandon	Rankin
4 Byhalia	Marshall
5 Calvary	Winston
6 Camden	Madison
7 Chalybeate	Tippah
8 Clinton	Hinds
9 Coldwater	Tate
10 Columbia	Marion
11 Como	Panola
12 Crystal Springs	Copiah
13 Drew	Sunflower
14 Duck Hill	Montgomery
15 Flora	Madison
16 Forest	Scott
17 Greenville	Washington
18 Goodman	Holmes

19 Griffith Memorial	Hinds
20 Hattiesburg, First	Forest
21 Hattiesburg, Main St.	Forrest
22 Hattiesburg, Immanuel	Forrest
23 Hazelhurst	Copiah
24 Hermanville	Clairborne
25 Itta Bena	Leflore
26 Leland	Washington
27 Liberty	Amite
28 Logtown	Hancock
29 Louisville	Winston
30 Magee	Simpson
31 McComb, East	Pike
32 Monticello	Lawrence
33 Moss Point	Jackson
34 New Hebron	Lawrence
35 Oakvale	Lawrence
36 Osyka	Pike
37 Pelahatchie	Rankin
38 Pickens	Holmes
39 Port Gibson	Clairborne
40 Providence	Tippah
40 Roxie	Franklin
42 Raymond	Hinds
43 Sardis	Panola
44 Shuqualak	Noxubee
45 State Line	DeSoto
46 Tiptonville	Tippah
47 Tylertown	Walshall
48 Central	Holmes
49 Picayune	Pearl River

**MORE ABOUT SANCTIFICATION**

Dear Brother:

I have just read the four chapters on sanctification, published as editorials, by you, in the last number of your paper. I read them carefully and the paper which contains them has been placed where I keep those that are to be preserved with SPECIAL CARE.

I am curious to know how many of your readers have read these chapters. I have no way of learning, but I hope that at least most of them have, and I sincerely trust that many will profit by the sensible, logical and scriptural manner in which you have treated this important but much misunderstood subject.

Allow me to say that our holiness people mistake relation for condition. As the children of God, our relation to law is one thing, our condition in the flesh is quite another. In the first we CANNOT sin. Why? Because we are holy? It does not say so. It says, because we are born of God. Just above that positive assertion John says, "Sin is the transgression of the law, and He was manifested to take away our sin." How? By becoming "the end of the law, for righteousness, to every one that believeth." From this standpoint Paul says, "Sin shall not have dominion over you." Why? Because you are holy? Not a bit of it, but "because you are not under the law but under grace. It is impossible to suffer condemnation from a law that one is not under. I am not under the law of Georgia. If I were to steal your horse, the law of Mississippi would condemn me. Why? Because I am under it. The law of Georgia would not. Why? Because it has no jurisdiction over me. What is it that condemns a lost, unbelieving world? The law of God, because sin is the transgression of the law. "He that believeth that Jesus is the Christ is born of God", and is "free from the law of sin and death." Being free from it he is forever beyond possibility of condemnation. He does not, because he cannot, sin against it.

Now, about condition, as God's children, under the law of grace, are we sinless? See, in the preceding chapter to the one in which we are told that those who are born of God cannot sin, the following, "If we say we have no sin, we deceive ourselves." He does not say we deceive ourselves. They know better.

Here is where our holiness brethren get mixed. you can't help them. If you try to, they will go to praying for you. Among these have been some of the best people I have ever known. Is it not to be feared that in trying to get away from their mistake, our churches have gone in the opposite direction, clear over into the world, the flesh and the devil?

I thank you for the four excellent papers on sanctification. Keep right on in the good work, and may God bless you.

Yours in His name,

L. E. HALL.

**BAPTIST STUDENT RELIGIOUS ACTIVITIES**

The Joint Committee of the Baptist Student Religious Activities of the Southern Baptist Convention has had several conferences since the meeting of the Convention in Chattanooga last May. The work before us has been given earnest and prayerful consideration both as to its general scope and the means and methods of its attainment.

**THE SELECTION OF A SECRETARY**

We are happy to announce the election of Mr. Frank H. Leavell as Secretary at our meeting November 19, 1921. Mr. Leavell is admirably equipped mentally and spiritually and by experience for this work. His success for several years past as B. Y. P. U. Leader in Georgia has been phenomenal and we consider ourselves fortunate in securing him for this vastly important work among our college students. He will assume his duties January 1, 1922.

**HEADQUARTERS**

Atlanta, Georgia, was chosen as headquarters. Early in January we expect to make further announcement, when Secretary Leavell assumes his duties.

By the Committee

B. D. Gray, Home Mission Board Chairman,  
I. J. Van Ness, Sunday School Board Recording Secretary.

W. C. James, Education Board,  
Kathleen Mallory, Woman's Missionary Union.

**THE SAINTS OF JAPAN SALUTE YOU**

By T. B. Ray

We have visited every church and some of the outstations fostered in Japan by Southern Baptists. In almost every place the members have asked us to convey to Southern Baptists expressions of their gratitude for the gospel message through our missionaries. These Japanese Baptists are happy in being a part of our great Baptist brotherhood, and wish to take this opportunity to salute their brethren in the Lord's work. Southern Baptists, the saints of Japan salute you.

There are about 1,000 Southern Baptists in Japan. They are enrolled in fifteen churches. These churches are organized into an association known as the Western Baptist Convention. It held its nineteenth session last spring at Nagasaki. Its reports show that the church had raised during the previous year \$4,238, which was a gain of \$1,850 over the year preceding. This advance was due largely to their five year campaign.

They have organized a Ministers' Relief Board, which has already raised \$600. This Board proposes to aid ministers in times of crisis as well as when old age comes on. The mission will add to this fund.

A part of the money raised in the 5 year campaign will add to this fund.

A part of the money raised in the five year campaign will be used for the development of the Sunday School. An institute was held last summer in the Boys' School in Fukuoka, and a special committee is giving attention to the production of helpful literature. Interest in Sunday School work is very keen.

The 75 Million Campaign in the Southland



provoked the Japanese Baptists to organize a five-year campaign along similar lines. At Fukuoka, two years ago in a meeting of forty-seven delegates, after a season of profound spiritual experience, they launched their campaign. The forty-seven delegates in that meeting proved their zeal by pledging \$4,412. After an educational and inspirational campaign, the churches pledged \$11,200. This is a wonderful showing when we take into consideration the small total membership of these churches and the poverty of the majority of the members. During this year they are laying special emphasis upon evangelism with most encouraging results. On a recent Sunday night, five young men were baptized in each of two churches.

During our visit, I have been emphasizing the desirability of the churches becoming self-supporting as soon as possible. What was said on this subject has met with cordial response. In a meeting with the pastors at Fukuoka at which all the pastors were present, they themselves brought up this subject again, and asked if I had anything further to say upon it. I said among other things that I would present a pulpit Bible to the first church that would become self-supporting. Three of the pastors indicated enthusiastically that they expected to capture that Bible soon.

Among the many questions asked by these pastors at the above named conference was the following, "Why and how have the Baptists of America become so strong and powerful?" I replied in part that our pioneer ministers preached with great pungency and power. During a large portion of the last century they battled for a body of doctrine, which gave our people a clear biblical message that has edge on it. Our ministry today is proclaiming a message it believes, and which it believes should be given to the world. I showed how the zeal of our people for missions had not only sent them out for world conquest but had blessed them at home. I applied these lessons to Japan, and showed that vigorous preaching of a profoundly believed message was the kind of preaching needed in Japan today and that even these weak missionary Japanese churches could not have their full message and power until they like Southern Baptists went forth into foreign mission endeavor. They must have a positive message and send it to others. God blesses a "going" gospel. They responded nobly. They expressed their willingness to stand shoulder to shoulder with the great hosts of Baptists now in the United States and other lands for a united effort to preach our message everywhere.

One's admiration for the courage and zeal of the Japanese Baptists is heightened when he realizes the difficulties of their position. The fifteen Japanese Baptist churches are placed in Japan as fifteen Baptist churches would be placed in our Southland if they were located as follows: One at Richmond, Va., another at Knoxville, Tenn., three in and near Chattanooga, one in Anniston, Ala., and three others in the nearby territory; one in Birmingham, two in the region of Selma, one in Montgomery and another nearby, and the fifteenth one in Mobile, Ala. If the reader can imagine such a layout as this as the total number of Baptist churches in the South, he can faintly see the real situation of our Baptist churches in Japan. That they should be filled with such hopefulness in the presence of such odds gives us occasion for profound thanks to God. That they need a great reinforcing from Southern Baptists is so apparent that one hardly needs to point out the fact. Kokura, Japan.

The 524 missionaries of the Texas Convention reported 13,251 converts, nearly twice as many as reported in any previous year.

#### SEMINARY AND UNIVERSITY

The Southern Baptist Convention at the meeting in 1921 declared in favor of one or more Baptist universities in the South, also a new Theological Seminary, and opened the way for bids from any place which would like to secure such a school. It has also asked that in the next great effort to follow the 75 Million Campaign that five million dollars be set aside for a Southern Baptist University. Dr. Weaver, who is chairman of the committee which made this recommendation to the Southern Baptist Convention, is also President of Mercer University and is working to locate the new university and theological seminary in connection with Mercer. The following resolutions were presented to the Georgia Convention and probably passed by it, to tender Mercer University to the Southern Baptist Convention on condition that Mercer be made one of the two universities which shall be established by the Southern Baptist Convention, one east and the other west of the Mississippi River, and that the theological seminary proposed by the Southern Baptist Convention shall be made a distinct department of the university, thus enabling hundreds of young ministers who are unable to devote seven years to college and theological training, to secure this training in a more limited time, or to take such part of the college and theological work as will be of greatest value to them.

We further request the authority to tender to the Southern Baptist Convention the amount which has been set apart in the Permanent Education Program adopted by this Convention in 1920, which devotes \$1,000,000.00 for theological instruction, and \$1,500,000.00 for post-graduate work in connection with Mercer University on condition that the Southern Baptist Convention will agree to raise during the same five-year period for Mercer University \$2,500,000.00 additional.

We further petition the Convention in order to make the above effective to pass the following:

Resolved, first, that the Baptist Convention of the State of Georgia in annual assembly, December 7, 1921, does hereby authorize and empower the Board of Trustees of Mercer University to tender to the Southern Baptist Convention the control of the said institution by the nominating of its Trustees on the basis that representation to each state east of the Mississippi River shall be conditioned upon the amount of money which each state shall pay toward the development of the said institution, this Convention entering into a contract to elect those who shall be nominated under this agreement by the Southern Baptist Convention.

Resolved, second, that the School of Christianity in Mercer University shall be made the theological department of Mercer University and that all Funds which have been given to this institution for theological instruction shall be kept separate and the income used for this purpose solely, and that the \$1,000,000.00 which Georgia Baptists have to raise for theological instruction shall be devoted to the development of this department, and that this amount together with the \$1,500,000.00 which we have agreed to raise for post-graduate work in connection with Mercer University shall also be tendered to the Southern Baptist Convention upon condition that \$2,500,000.00 shall be raised by the Southern Baptist Convention for the enlarged Mercer University, thus increasing the assets of the institution to the total sum of \$7,000,000.00.

Resolved, third, that in case the Southern Baptist Convention declines to lend its support to the development of an institution of university grade, that the Board of Trustees of Mercer University shall be authorized and empowered to tender to the Southern Baptist Convention

the school of Christianity, the present theological department of Mercer University, upon which terms will be approved by this Convention agreeing to raise for the said department the sum of \$1,000,000.00 during the five-year period following the present 75 Million Campaign.

#### A PROTEST

I desire to call attention to the fact that there are people and preachers, Baptists who are teaching that it is impossible and unnecessary for Christians to keep the Ten Commandments; that God does not require his people to keep them that it is not possible to love your neighbor as yourself. This doctrine should be nipped in the bud. Preachers who teach their congregations that a life of good works and self sacrifice is not required of them after they are saved by grace should be asked to get out of the Baptist Church.

The Apostle Paul exhorted Timothy to take heed to the Doctrine.

This should be strictly adhered to by both preacher and layman.

"God is love", "God is a spirit" and they that worship him must worship him in spirit and truth."

"Thy word is truth". Since God's word is truth it should be taught in purity and simplicity.

A life of good works is the outcome of full salvation. "If ye love me ye will keep my words" "And my father will love him, and we will come in unto him".

When a man is born of water and of the spirit he becomes a part of the family of God. Therefore is filled with the spirit of love for God and his fellow man, seeking not only his own but the welfare of others greatly desiring to help his neighbor. In all things seeking to please God.

REV. T. L. TAYLOR.

The Board of Trustees of Mercer University (Baptist) at Macon, Ga., requested the Georgia Convention recently in session at Savannah for permission to turn the property and endowment of the University over to the Southern Baptist Convention for the establishment of a great Southern Baptist University and Theological Seminary for the states east of the Mississippi River. They adduce the following facts in urging their petition: During the past few years a remarkable change has taken place in the religious life of our denomination. More than ten thousand young people within the bounds of the Southern Baptist Convention have volunteered to enter the ministry or other definite religious work. Nearly one thousand of these reside within the commonwealth of Georgia. There are today preparing for the ministry in Mercer University one hundred and seventeen young men, a number greater than the Baptist churches of Georgia sent to Mercer University during the first forty years of its existence. The theological department has been restored. Forty-five courses are being offered, eleven professors are engaged in giving instruction, while a well-defined three-year's course leads to the Bachelor of Divinity degree, the degree which the University formerly conferred upon ministers completing three years of work. The state of Georgia leads the world in the number of Baptists. There are a million and a half white Baptists in Georgia and adjacent states.

The Forest Church has already adopted its budget for next year, including pastor's salary, financial secretary, janitor, insurance, Sunday School, B. Y. P. U., W. M. U., Baptist Record, Home and Foreign Fields, Expense of Pastor and family to Southern Baptist Convention and Incidental Expenses. They are taking time by the forelock.



**MISSISSIPPI WOMAN'S MISSIONARY UNION****OUR STATE OFFICERS**

President—MRS. A. J. AVEN, Clinton  
 Second V. President—MRS. M. F. DOUGHTY, Shaw  
 Third V. President—MRS. C. LONGEST, University  
 Fourth V. President—MRS. JEFF KENT, Forest  
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg  
 Sixth V. President—MRS. R. L. BUNYARD, Summit  
 W. M. U. V. President—MRS. A. J. AVEN, Clinton  
 Rec. Sec'y.—MRS. P. I. LIPSEY, Clinton  
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson  
 College Correspondent—MISS MARY RATLIFF, Raymond  
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg  
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson  
 Mission Study Leader—MRS. H. J. RAY, Grenada  
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian  
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson.  
 Treasurer—MISS M. M. LACKEY, Jackson.  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

I like the Spirit Christmas brings;  
 It lifts us 'bove Earth's trifling things,  
 That fill the day with carping care.  
 Then, Friend, let's voice anew the song;—  
 Its "Glory" and "Good-Will" prolong;  
 Its "Peace" become our prayer.

MARGARET MCRAE LACKEY

**WHITE CROSS CALL**

So many of the sisters have asked for suggestions as to White Cross Work for this fiscal year. We are now ready to answer.

No more material is needed at once. Directions will be given out a bit later as to what is wanted.

But we are greatly in need of funds for shipping expenses. We have three boxes that need to go out at once. The shipping cost will amount to over \$100.00.

Will not each society send us a small contribution to defray this expense? Just a dollar from a number of societies will be a great help. Those who feel that they cannot send that much may help by sending a smaller amount.

Because I am counting on you and know you will not fail me I rest the matter here. The Dear Lord bless each helpful soul or you.

Your grateful Secretary,

M. M. LACKEY

**CENTRAL COMMITTEE MEETING**

According to our new Constitution this heading should be, "W. M. U. Executive Board Meeting." For we are now working under an Executive Board, and have a "Local Committee" which meets between times.

This, our semi-annual meeting, was one of the most helpful and encouraging we have ever held. From the very opening hour when our President brought us a message from His Word emphasizing the fact that we are friends in a high and holy sense, to the last closing prayer, each of us got joy from the meeting. All members were present except two who could not attend.

Among the more important matters considered were, the nomination of Corresponding Secretary and Young People's Leader. Present incumbents were nominated. Then a communication to the State Convention Board requesting their re-election, asking also for funds to meet expenses for the new fiscal year. The brethren were most kind in granting all requests, for which we are deeply grateful.

Reports of Secretary and Young People's Leader brought before the Committee work accomplished the past six months, both in the office and on the field. It was our privilege to have present our Field Worker, Miss Landrum, who gave a short, but interesting report of her work.

Each State Officer including Vice Presidents and Leaders of the various departments gave concise and interesting reports. It is fine to observe the work growing all along the line.

Mrs. A. K. Godbold having resigned at V. P.

of District One, Mrs. R. L. Bunyard was elected to fill this position, she having recently moved into this district. Her leaving District Six leaves a vacancy there which will be filled later. Expressions of appreciation were expressed of the work Mrs. Godbold had done during the past ten years.

Plans looking toward the program of our State Meeting in April were considered; also some plans for work in our Summer assemblies.

There was an enjoyable social hour when the sisters all assembled at one table for the noon lunch. This was a pleasing break between the strenuous sessions which filled both morning and afternoon.

**A Y. W. A.'S OPINION OF "LABORERS TOGETHER"**

Miss Margaret M. Lackey,  
 Jackson, Miss.

My dear Miss Lackey:

I have just finished studying "Laborers Together" taught by Miss Flora Smith. I must confess I have never enjoyed a study more. Everything mentioned in the book is so real. I just felt present in every condition. 'Tis indeed a great book in many respects. I am sure it will enable all who study it to understand China's conditions.

I wish I were competent to work in China or some other foreign field and help relieve the present condition.

I hope you will be inspired to write other books as enjoyable as "Laborers Together". I am glad we can all be a "Partner".

I have studied several mission books and at present belong to two mission classes.

May God ever guide you is my prayer.

KATE ELOIS BROWN,

Woman's College, Hattiesburg, Miss.

Some very fine material for our Page must wait over for lack of space. We are grateful for the communications that are being sent from societies and Rally Days in associations.

Do not fail to order from Birmingham Headquarters the splendid leaflets (paid) for our Week of Prayer. And let us each and every one enter joyously into this prayer week this time. Your attention is lovingly called to Miss Mallory's communication on the Page.

**LETTER FROM MISS MALLORY**

My dear Friends:

What has been uppermost in your thoughts all these past weeks and months? Certainly my longing has been to find out how to "advance upon my knees" and not just to "mark time". The floods in some sections, the drought in others, the financial depression, the Disarmament Conference, the low ideals in dress and social conduct, the Half-a-Million Tither's Campaign, the appeal for clothing for the poorly clad people in winter wrapt Russia, the large number of new missionaries sent out since May, in short everything has seemed to "lead gently into paths" of prayer. Surely if this has been our experience the result should be finding more far-reaching work this winter.

Have you interested the W. M. U. workers in your state in the S. B. C. Calendar, for 1922

**W. M. U. RALLY AT HICKORY**

The Woman's Missionary Union of Newton County Association had its first Rally December 1st with Hickory Society.

It is a joy to report such an inspirational meeting, every one seemed so enthusiastic, we have reason to believe that our women are awakening to their responsibility and are getting a clearer vision of the field and the world's needs.

Our faithful Superintendent, Mrs. H. T. McLaurine, presiding the meeting opened at eleven

o'clock by singing the Woman's Hymn, followed by a prayer by Miss Minnie Landrum, one of our workers.

Mrs. J. A. Gallaspy led the devotional, reading Matthew 20, emphasizing the spirit of giving. Prayer by Mrs. W. H. Thompson.

Miss Landrum gave a most excellent talk on Enlistment and why every woman should be a member of a Missionary Society. Her message was filled with the Spirit.

Mrs. McLaurine led a round table discussion on Local Society reports, using a chart, which made points discussed more impressive. Prayer by Bro. F. W. Gunn.

Adjourned for lunch.

**AFTERNOON SESSION**

Hymn. Prayer by Mrs. L. H. Armstrong. Roll call, six societies responding. Bethel society was taken into Union, and in appreciation the Union arose and gave our watchword, Phil. 4:13 in concert.

We had reports from all our Department Leaders: Personal Service Leader, Mrs. C. C. Magee, Mission Study Leader Mrs. L. H. Armstrong, Young People's Leader Mrs. J. M. Wells, Stewardship Leader, Mrs. E. M. Wells. All showed progress had been made since September. Chairman on Publication reported that all societies heard from had reached the standard set for them. Mrs. F. D. Gibson gave a talk on Responsibility of the W. M. S. for our Young People's Organizations.

Mrs. J. T. Webb made a most interesting talk on the Training School, followed by Miss Landrum, a Training School girl, who gave an interesting review of her years in the "House Beautiful".

Mrs. W. H. Thompson made a talk on Tithing, making it plain that it was scriptural after which we had the Tithing Song composed by our own Mrs. L. H. Armstrong sung by Mesdames McGee and Nicholes.

We packed a box for Miss Flossie Robbins, who is our Fourth District Training School girl, at Louisville, Ky. In the box was placed a huge fruit cake and all kinds of canned goods. The box was valued at \$26.00. The next Rally will be with the Union society, Feb. 8, 1922.

Closing prayer, Mrs. Gibson.

MRS. F. D. GIBSON, Sec'y.

209 So. Walter

Albuquerque, N. Mexico.

Mrs. J. H. Kimbrough,

Supt. S. Co. Asso.,

Indianola, Miss.

Dear Sisters:

The baggage man delivered to us this morning your box, a wonderful offering to the frontier missionary and family.

We fail to find words to express to you ladies our appreciation of your gift. The box came through in perfect condition and every article is an exact fit. The girls are overjoyed with their coat and shoes.

Mr. Jackson is out on the field and will write as soon as we can notify him. I am sure the suit and shoes are a perfect fit and are just what he needs. The articles you sent me are just what I needed too.

Today was our daughter Carmilla's birthday. She had been blue for the past week knowing that mother and daddy could not buy her the things she wanted. The box was opened at noon and her every wish was fulfilled. She was the happiest little girl in New Mexico.

We know that the Lord put it into the hearts of you good people to do this for us. We feel unworthy. It will be an incentive the coming year to do more for Him.

I am sending you under separate cover a copy of the Baptist New Mexican, containing a write-up of Mr. Jackson's work.

May the Lord's richest blessings rest and abide with you all.

MRS. S. Y. JACKSON



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### TITHING HONOR ROLL 100% Tithing B. Y. P. U.s

Columbia Juniors No. 2  
Aberdeen Juniors  
Terry Seniors  
Hickory Juniors  
Okolona Seniors  
Brookhaven Juniors  
Louisville Seniors  
Baldwin Juniors

### TITHING CAMPAIGN RESULTS

We cannot give a full report of the Tithing Campaign yet as there are many B. Y. P. U.s that have not reported. We can only report what we hope is the beginning of a Tithing Campaign that will continue to go on as long as there is a single Christian that is not a tither. Enough proof has been established during the time the Campaign has been running to convert every non-tither in the land, but there are some folks that are slow to act on the truth they have, and so the campaign will continue on and on.

To date we have received reports from eight (8) B. Y. P. U.s who have enrolled every Active member of the union. That number is very encouraging. We have received a number of other reports giving a large number of their members enrolled, but not quite a hundred per cent. They all say that they are hoping yet to make theirs 100%. The largest list received was from Mississippi College B. Y. P. U.s. This list amounts to 138. This of course includes the girls from Hillman College who are enrolled in the B. Y. P. U.s of Mississippi College. We have not received the list from our other colleges yet but know that they have enrolled a large number of their members.

To those who have not yet reported, may we ask that you do that right away so that we may have complete returns of the campaign.

### LAUREL CITY B. Y. P. U. MEETING

The Laurel City B. Y. P. U. met at the Kingston Church Friday evening, December 2, 1921.

It was one of the most enthusiastic meetings of the year. New officers for the term beginning January 1, 1922, to be installed at the next regular meeting were elected as follows: Kearney Walters, President; Leon Valentine, Vice President; Nina Jones, Sec-Treas.; W. S. Parker, Field Worker.

Plans were mapped out by County Field Worker, Harry Smallwood, to make a special effort to organize unions in several of the non-union churches of the county. As a result the following unions were organized Sunday December the 4th: A Junior Union at Bethel by Harry Smallwood, a Junior Union at Mount Olive (Hebron) by W. S. Parker, a Senior and a Junior Union at Faltl by E. D. Hurst and Horace Hedrick.

The next meeting of the City Union will be at the First Church December 30, 1921. A special holiday program will be given by the

Juniors of West Laurel Church.

W. S. Parker,  
Secretary City B. Y. P. U.

### MERIDIAN B. Y. P. U. ELECTS

MERIDIAN, Miss., Dec. 13.—The City Baptist Young People's Union has elected officers for the coming year as follows: Louie Ellison, president; Alma P'Pool, vice president; district one: Miss Jennie L. Parke, vice president, district two; James Hailey, secretary; Mrs. Vernon Rush, junior leader; Miss Clara Schillings, corresponding secretary; Frank McDonald, chorister; Miss Annie Reynolds, pianist; Fred Gordon, field secretary. The meeting was presided over by Fred Gordon, retiring president. A public installation of the officers will take place Sunday, Jan. 1, at the First Baptist Church. Efforts are being made to have Dr. L. R. Christy, incoming pastor of that church, deliver the installation address.

### J. L. JOHNSON UNION PEP SONG.

Tune—Tramp, Tramp, Tramp.  
In the Unions all around,  
We've the best that can be found,  
For our name will lead us on to victory;

J. L. Johnson is our name,  
And we'll tell you how it came,  
Just the best in all the school we wish to be!

### CHORUS

Sing, oh, sing and shout the praises  
Of our Union strong and true;  
With a willing heart and hand,  
We will always take the stand,  
And our name will help us much to dare and do!

### II

We are not a minute late,  
Bible Readings up to date,  
When on Sunday we have met to work and grow;  
Programs always full of pep,  
All our girls are glad to help,  
I. L. Johnson girls are never, never Slow!

### III

If the banner you would win,  
You had better now begin,  
For perfection is our aim in all we do;  
Never stopping all the week,  
Helping others we would seek,  
Ever happy in our work the whole day through!

### MCCRACKIN '22.

The above song is the "Pep Song" of the J. L. Johnson B. Y. P. U. at Woman's College, written by Miss Hattie Belle McCracken, the General President of the B. Y. P. U. work in the college. A good "Pep Song" helps any B. Y. P. U.

We have the names of five of our Mississippi girls who are in the W. M. U. Training School, Louisville, Ky., who recently took the B. Y. P. U. Manual under Mr. E. E. Lee in the City Training School. These girls wanted their state to get credit for their work as by request Mr. Lee has sent their names, Miss Mary Tomlin-

son, Walnut, Miss.; Miss Mary Osborn, Learned, Miss.; Miss Maude McCallip, Brookhaven, Miss.; Miss Pearl Holloway, Ackerman, Miss.; and Miss Ruby Quillin, Nettleton, Miss. This is a fine spirit and we appreciate very much this consideration on the part of these loyal young women.

We are asking every B. Y. P. U. to observe the Second Sunday in January as "Baptist Record Day". We will send out this week a suggestive program for use as the lesson for the B. Y. P. U. that day. We hope every B. Y. P. U. will observe this day.

In the B. Y. P. U. Workers' Council of the Columbia Baptist Church it was decided to have one of their unions give a public program to the entire church at least once every quarter. A fine idea for any church to adopt.

It helps the young people of different churches to become acquainted with each other when you exchange programs. Invite some neighbor church B. Y. P. U. to come give you a program on condition that you will return the visit.

The Senior B. Y. P. U. of the Industrial School on Dec. 4th gave a program to the Columbia church. It was well done, every part being well prepared and rendered.

State Sunday School and B. Y. P. U. Convention, Meridian, March 21-23, 1922.

## Mississippi College News

Work on the new church building seems to be rather slow, due principally because to the slow ingathering of the necessary funds. We would be indeed glad that the people over the entire state could realize that the building of his church concerns every Baptist in the state of Mississippi. The two colleges here, Mississippi and Hillman are both important factors in training stations where material is trained and prepared to meet square shouldered the future problems of the denomination. May we earnestly ask that people over the state get behind this movement and see that adequate means are provided for its completion. So that when your boy or your neighbor's boy comes to Miss. College or when your girl or your neighbor's girl comes to Hillman, they may continue to find existing the religious atmosphere that is always existing where here is a real house dedicated to God.

We regret to know that our dearly beloved pastor Brother Wall is soon to leave us and go to another field of work. The writer sincerely believes he can voice the sentiment of the two colleges and of the people of Clinton in expressing to him the appreciation of the wonderful things he has done for the people here as he leaves, we bid him, God speed and pray God's richest blessings upon him and his family.

Sunday afternoon the B. Y. P. U.s of Clinton met in joint session for the

purpose of the election of a general president to fill the unexpired term of Mr. Douglas who resigned to take pastoral work. The results of the election were in Mr. Wyatt Hunter's favor. We feel that under his leadership continued progress of the B. Y. P. U. work is assured.

The young preacher boys and their families have been made very happy recently over the presentation of much needed gifts which we learn have come from various sources. We sincerely appreciate the interest you manifested in us by your generosity, and pray God's richest blessings upon each giver, trusting that we may ever strive to measure up to your expectations.

We learn that there is a continuous indrift of people to Clinton who desire to make this their permanent home. People are doubtless catching a vision of the wonderful advantages offered by the two institutions here and are equally anxious to avail themselves of them.

Work continues to press forward from the class rooms, and the boys are continuing in fine spirit looking forward to the 22nd.

D. B. Powell, Correspondent.

### A YEAR OFF

Acting upon the advice of physicians, and upon my own knowledge of my condition, I am giving up all pastoral work after Dec. 1st, for one year, at least, possibly for always. I shall not be entirely inactive. I shall be ready always to respond to calls for such service as I may be able to render, that does not require the special taxing of the mind or nerves. After this enforced rest I trust I shall be in a condition that will permit me to take up active work again along some line.

This year is my 40th year in the pastorate the greater part of which has been in a few counties in north Mississippi. In all these years I have never taken a vacation, except once or twice when it became necessary on account of health, and then only for about ten days. I have never known what it was to receive a full support from the churches, and yet I have never been in debt. I might here give some of our pastors, who never receive a salary sufficiently large to supply their wants, a few pointers, if they want me to. It is my opinion that the preacher who cannot keep out of debt had better give up the ministry and go at something else. Of course my responsibilities have been light as I had only nine children to feed, clothe and educate. I suspect we can show as many diplomas as almost any family of equal size. But I must desist as this sounds too much like bragging.

I shall watch with interest the progress of the denomination, from my quiet retreat, and shall rejoice in every success that may come to the work.

Fraternally,

W. I. HARGIS

How about writing Brother Hargis a letter? (Editor).

Rev. E. A. Phillips has resigned the care of Liberty Church, Newton Co. and the church has called Bro. Meadows. He will probably accept.



# Most Appropriate Christmas Gifts

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Pocket size, flexible morocccotal binding; clear visible type, divinity circuit ----- \$2.25

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Very large, clear, pica type, printed on Bible paper, bound in limp morocco. Price, postpaid ----- \$2.6.

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Bound in fine flexible morocccotal divinity circuit, red under gold edges, silk head band and marker clear type, contains 4,000 questions and answers. Price ----- \$3.25

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It is printed with long primer type. It is self-pronouncing. It is bound in Persian morocco. It is silk sewed and guaranteed not to break in the back. It is leather lined to edge. It is printed on fine India paper. It has references, concordance, maps. It has silk head band and marker. It is 8 1/2 X 5 1/2 inches. It weighs only 22 ounces. It is only 15-16 of an inch thick. It is regularly sold at \$10.20.

Special Price, ----- \$10.0

Improved Thumb Index, 50c extra. Name lettered in gold, 50c extra.

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The home Bible for daily devotional reading. Self-pronouncing. King James version. A superb Family Record, and 17 maps, printed in colors, compiled from authoritative sources, covering completely the geography of the Bible, and a calendar for daily reading of the Scriptures, by which the Bible may be read through in a year. This book fills the ever-increasing demand for a Bible with large, clear print, and a size that makes it convenient for family services. For aged persons with impaired eyesight it will prove a blessing and add pleasure to the reading of God's Word. It takes the place of a family Bible. Bound in a splendid quality flexible morocccotal, stamped in gold; black face type

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We have Tarbell's Teacher's Guide for the Sunday School Lessons for 1922 for ----- \$2.00

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Jackson, : : : : : Mississippi



## IN A HYACINTH WEB

Mrs. Jennie N. Standifer,  
Gulfport, Mississippi

Early in the summer after the Morrison twins, Jack and Joe, had completed the Freshman year at Stetson University, their father met with a series of financial reverses which made their continuation in college for the next session impossible.

"We will make money ourselves for our expenses next session," declared Jack confidently, "Don't worry, Dad."

"Employment in the towns on the St. Johns River will be hard to find," replied the father gravely. "This is the dullest season of the year as we have no summer tourists in Florida. And so many college boys are at their homes for the vacation, as anxious for work as you and Joe."

"We will try," persisted Jack.

The twins tried taxi driving, amateur carpentry and house painting, and any other jobs that could be found; but saved only enough after paying current expenses, for their board through the first term.

Joe agreed with his father that it would be better to apply for positions for the fall and winter and give up returning to college until the next year, but Jack was hopeful of something "turning up".

It was the latter part of August before it turned. Their father came home one evening with a promising proposition.

"Want a big job, boys, with a chance at college in September?"

"Sure, dad," they cried in chorus.

"I have the opportunity of a life to make a good bit of money on short notice. This afternoon a man I have known for several years, offered me a complete sawmill equipment already loaded on a barge at Alligator Bend, for a mere song. He was to carry the outfit to De Land landing, but got a telegram calling him to Texas. An uncle died and left him a big cattle ranch. He wanted to start immediately and wanted cash for his trip west. I agreed to pay him his price, and mortgaged our home to close the deal. In less than two hours I had an offer from a man who lives near Orange City to buy the machinery for something over a thousand more than I paid for it. Do you think you could bring the barge down the river, boys?"

"Of course we can, dad," responded Jack, and Joe agreed with him.

"Bring that barge with the machinery safe into Lake Monroe here at Sanford, and I will turn it over to the party from Orange City at once. It may take you several days, for there has been little navigation on that side of the lake this summer, and water hyacinths may prove troublesome. I have heard several complaints of the webs recently. You may have difficulty in getting through the swamps."

"Pshaw! What do we care for a few hardships?" scoffed Jack. "We will take a gun and it will be as good as a camping trip."

"I hope so, son. Captain Baker's towboat is up the river and you may

be able to get him to pull you down stream. Be sure to wear your scout uniforms and carry a box of provisions."

"All right, dad. When do we start?" asked Joe.

"In the morning. You can go in the jitney to within a mile of the landing and walk that distance. Notice for seeps in the barge and keep it bailed."

"We will," they promised.

Jack and Joe packed a box of provisions for their trip, and also carried two army blankets for sleeping in scout style. However, when they alighted from the jitney Jack was intent on bagging game for dinner, and Joe, who was gifted with absentmindedness, forgot the box and blankets were in the jitney until it was miles away.

"We can sleep in the towboat and take our meals with Captain Baker also," said Joe lightly.

This seemed to be an excellent plan until they reached the landing. The captain, who was an old acquaintance, was ready to start down the river with his towboat and readily consented to pull the barge down stream.

"I'm sorry, boys," he apologized, "that we are short of rations. It may be possible to get supplies at some landing on our way, but should we fail we can call a fast through the rest of the trip."

All joined heartily in the laugh. Jack agreed cheerfully, "We won't mind the fast, Captain." But he was growing hungry.

Through the afternoon, night, and following forenoon they made good speed covering seventy or eighty miles, but nothing could be procured to eat at the few landings they passed.

In the early afternoon water hyacinths became so thick that the motor boat plowed through them with difficulty. There were long distances where the dark green, satin smooth leaves and beautiful cup-like flowers entirely covered the blue water of the river. After struggling through the matted roots of the plants for several hours, Captain Baker said regretfully, "I'll be forced to cut our boat loose from the barge, but we will go on ahead and clear the river of hyacinths so you can drift after us. It is only a dozen or so miles to Lake Monroe, and there is open water from there to Sanford. You will get along all right."

Left aboard the barge, Jack and Joe made slow progress. Joe kept saying, "I'm hungry and faint. I can't stand it any longer."

"Let's try chewing hyacinth bulbs," proposed Jack. "Cows wade out and stick their heads under water to eat them, so I know they are not poisonous."

"We might try them," agreed Joe.

They found the bulbs easy to pull from the river and not unpleasant to the taste, but not nourishing. In a short time after chewing them they were as hungry as before.

They soon reached the swamps, from which came swarms of mosquitoes. In going over the barge Joe stepped in water, and called out

in dismay, "The barge is seeping water!"

Jack's face turned white as he realized the danger. He searched for buckets, but found only one. He began bailing at once. It came in so fast that they were forced to work in two hour snits. They stopped at intervals to chew hyacinth bulbs. About midnight Joe fell asleep from exhaustion, and Jack, being the stronger of the two, kept up the bailing until daylight.

Another day they floated with the sluggish current, frequently having to use poles to push through the hyacinth webs. There were still dense swamps on both sides of the river, and the number of mosquitoes did not diminish. They were suffering bodily torture from the bites but there was no means of relief. No landings were passed and no boats passed up or down the river.

"I am so tired and hungry I believe I'm going to die," moaned Joe.

"Brace up, old sport," Jack encouraged. "It's for home and our next year at college we are working. We can't afford to be slackers."

About sun up Jack, who was bailing, saw a crossbeak flying over the river. Seizing the gun he fired, and killed the bird. Joe was awakened, and was jubilant over their prospect of food. He bailed while Jack prepared it for cooking.

"We will eat it raw if we can't manage a fire," declared Joe.

Jack discovered two snakes in the craw of the bird, and they were afraid to eat it. Again they chewed hyacinth bulbs to satisfy hunger.

Another day and night passed. Their faces, necks and hands were inflamed and swollen from mosquito bites, their hands blistered from bailing, and their backs stiff and aching from stooping to free the barge of water.

"I can't hold out any longer," groaned Joe on the morning of the fourth day. "Suppose we try the swamps, if we die."

"The swamp is a mile wide, on either side. We would never make our way through, and when they found our bodies, old man, what would dad think? Would you not rather he knew we stuck to the job to the last?"

"But I'm worn out, Jack. I am so hungry, and I want mother—I want to cry." Joe dropped the bailing bucket, staggered forward a few steps and fainted.

An hour later as he lay on the hard floor of the barge, feebly brushing away mosquitoes, called out joyfully, "Open river in sight! Sanford, the head of navigation of the great St. Johns River only a mile ahead. Rouse up, Joseph, and be ready for breaking our fast."

"Hurrah!" Joe gasped weakly. "If I had any spirit left I'd immortalize you in a poem entitled 'A Cruise Through Hyacinth Webs', Jack."

"Save your poetical stunts until we get back to old Stetson, Bo. Our one aim now is to land this barge at Sanford pier."

Early that afternoon Jack left the barge safely anchored at a dock, with strong deck hands unloading

the sawmill outfit. Joe was helped into a taxi, and they were driven home.

"We want milk—and meat—and" cried Jack as he wobbled unsteadily into the dining room and sank into a chair. He was sound asleep before his sister returned with the pitcher of milk and glasses.

## A NEW CHURCH

It was my privilege to assist in the organization of a Missionary Baptist Church at Providence School, three miles from Lumberton, last fourth Sunday. We had 14 in the organization with good prospects of as many more coming in right away. They adopted Pendleton's Articles of Faith, set a date for their meetings and are going to call a pastor right away. The spirit of the Great Commission is finding its way to all of our hearts of Lamar County and we hope to soon be a great missionary people.

We had with us Prof. D. M. Nelson, our Educational Secretary, yesterday, 2nd Sunday, and he spoke at both of our church services and to a mass meeting of the town in the afternoon. Prof. Nelson seemed to be at his best and our people voted unanimously that the Baptists of our state made no mistake in selecting him to look after the educational interests of the denomination. We certainly hope that he will speak in every community in the state.

J. N. MILLER

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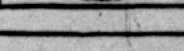
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## PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

### LIQUOR CONSUMPTION STILL GOING DOWN

Figures available at the office of Federal Prohibition Commissioner R. A. Haynes reveal that withdrawals of so-called non-beverage spirits for October, 1921, were cut in half compared with withdrawals of October, 1920, records in the Accounts Unit showing October, 1921, non-beverage taxes to be \$4,721,502.86, compared with \$9,668,702.46 for October, 1920, a decrease of \$4,947,199.60.

The months of July, August, September and October, 1921, showed a decrease of \$16,873,462.28, compared with corresponding months of 1920. In other words, checks placed upon alcohol, etc., which were diverted into channels of the bootleg traffic caused a reduction in withdrawals of fifty per cent.

Other available figures are as follows:

Expenditures from the appropriation of \$7,500,000 for enforcing the prohibition and narcotic laws aggregate \$514,564.26 for October, 1921. The monthly pro rata of the appropriation is \$625,000, so that the expenditure were \$110,453.74 less than the monthly pro rata.

The total expenditure for July, August, September and October were

\$1,949,012.82, which includes \$43,563.25 which was first deducted the first of the year from the appropriation on account of the retirement fund.

Present reserve out of pro rata of appropriation is \$585,029.35.

### BAKERS REPLACE THE BREWERS

The Wahl-Henius Institute in Chicago, formerly devoted to research in connection with the brewing industry, has been purchased by the American Institute of Baking.

The plant will be used by the American Association of the Baking Industry for research to establish new facts and principles connected with the making of good bread. A study of chemistry, physics and of grain will go on, but with something different in view. The master brewer is to give place to the master baker who is to go equipped with technical training to apply the laws of hygiene to his work shop in order that the children of the land may have good bread, now that father does not get so much booze.

Just before the last Presidential election the following statement was attributed in the press to Mr. Harding now President of the United States, which he now approves:

"In every community men and wom-

en have had an opportunity now to know what Prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings banks. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point what conscientious man would want to let his own selfish desires influence him to vote to bring it back? In another generation I believe that liquor will have disappeared not merely from our politics, but from our memories."

### BAPTIST GROWTH

According to a survey of the Baptist development in the United States in the century from 1821 to 1921, just completed by Dr. E. P. Allred, Secretary of Survey, Statistics and Information of the Baptist Sunday School Board, the Baptist growth during that period was 7,716,563 or 2.967%. The larger part of this growth was experienced in the South, where there are now 6,162,500 Baptists and where the growth of the country has been 5.019%. Inasmuch as the growth in population for the U. S. during the century was only 925%, it is seen that the Baptist growth for the U. S. as a whole has been over three times that of the population, because many of the Southern States were not organized 100 years ago.

There are at present 664,953 Baptists

in the state of Mississippi. Dr. Allred finds, the percentage of the total population being 37.17. This number is arrived at as follows:

White Baptists co-operating with the Southern Baptist Convention 172,96; Primitive Baptists, 3,401; Free Will Baptists, 521; Negro Baptists 487,635.

Mississippi leads all other states in the number of Baptists in proportion to the total population.

In 1821 Mississippi had three associations, 55 churches, 36 ministers and 1551 members. The churches reported a total of 128 baptisms for the previous year.

The total Baptist strength of the other states within the territory of the Southern Baptist Convention is reported as follows:

Alabama	526,753
Arkansas	227,195
Dist. of Col.	47,064
Florida	153,553
Georgia	815,151
Southern Illinois	67,627
Kentucky	331,865
Louisiana	206,817
Maryland	40,153
Mississippi	664,953
Missouri	255,362
New Mexico	7,239
Oklahoma	163,898
No. Carolina	553,722
So. Carolina	399,090
Tennessee	420,516
Texas	596,906
Virginia	474,333

Frank E. Burkhalter.

# 1922 Introducing the Southern Baptist Calendar 1922



Actual size, 10x14 inches

This strikingly beautiful and significant symbol of the motive of the great \$75,000,000 campaign is reproduced in six printings for the cover of our SOUTHERN BAPTIST CONVENTION CALENDAR.

We take pleasure in herewith introducing to our friends the SOUTHERN BAPTIST CONVENTION CALENDAR, and commend it to your kind attention.

The cover of the calendar bears a beautiful and striking symbol of the motive of the great \$75,000,000 Campaign, especially painted for the calendar and reproduced in all the rich colors of the original. It is well worth framing.

The calendar has a full page for each month, each one having a fine photograph, reproduced in full color, illustrating various interesting forms of the activities of our Convention throughout the world, the work of all our organizations being well represented.

The Daily Inspirational Selections are choice passages of Scripture, freely interspersed with pointed statements of Southern Baptist activities, achievements and responsibilities. These have a high educational and inspirational value, and were prepared with great care by the BAPTIST SUNDAY SCHOOL BOARD.

The BAPTIST YOUNG PEOPLE'S UNION TOPICS make the calendar especially useful to our young people.

The SUNDAY SCHOOL LESSON is shown for each Sunday, and the Golden Text is printed in full.

The Home Daily Bible Readings, as selected by the Baptist Young People's Union, are shown and are helpful for family devotions.

The BAPTIST SUNDAY SCHOOL BOARD feels that there is a place of real usefulness for this distinctively Southern Baptist Calendar. We have made it artistic with educational values high enough to fully justify us in earnestly requesting

the active assistance of all the church organization in giving it the widest possible distribution, for it merits a place in the home of every member and friend of the Southern Baptist Convention.

The SOUTHERN BAPTIST CONVENTION CALENDAR is too expensive a publication to allow us to distribute it freely. However, as a means of maintaining a lasting interest in the work of all the boards, we commend it to the stronger churches for free distribution among their people at the Christmas season. We believe it to be one of the cheapest, yet most effective and lasting means of education and publicity that you can use.

Many churches are not able to purchase the calendars for free distribution, and to these we recommend that one of your most active church societies purchase them at wholesale, and then sell them at the retail price to every member and friend of the church. By doing this they will not only greatly aid us in our efforts to place a copy in every Baptist home, but they can make a substantial profit for their own local treasury at the same time.

We suggest that you send for a single copy for inspection, and then have our proposition acted upon promptly by one of your church societies.

Our terms are liberal—thirty days after delivery—thus giving you ample time to sell them and make payment to us out of the proceeds. The retail price of single copies is 30c each.

Our wholesale prices are as follows:

5 at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

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work done by certain papers in this  
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of clean journalism. It has always  
been since we have known it a  
spokesman for high ideals in civic  
righteousness and is catered to by a  
body of people who believe in whole-  
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Hederman brothers, who are as  
clean in private life as the good  
state of Mississippi produces. They  
have a progressive policy for their  
paper and are never satisfied with  
any past attainment, however good.  
They are forward looking men who  
mean to keep the paper abreast of  
any good move in the state. The  
long-time editor, Col. R. H. Henry,  
doesn't hesitate to speak up for  
every good cause."



## A REAL CHRISTMAS STORY

Mrs. James' telephone was ringing again. As she carefully laid down the Christmas presents she was tying up, she said to herself: "Will that 'phone never quit ringing?" This time, however, it was her husband and her face lighted with pleasure as she said: "I am so glad you called me, John. What? Take a girl for Christmas? We already have one girl, that is about as much as we can look after. A girl who has no home? Why, I had not thought of such. I think it is entirely out of the question, John, but I will talk with you about it when you come home to-night. Good-bye."

Mrs. James did not return immediately to her packages. She stood in the floor with a thoughtful expression on her face as she pondered over the facts. There was a College within a few miles of the town and it seems from her husband's telephone message that there was a girl there whose father was dead and whose mother was a widow, and she was not able to spend the money to go home for the Christmas Holidays. Mr. James had found this out and had suggested to his wife that they ask the girl to spend Christmas with them and share the joys that they had intended giving their only daughter, Daisy, who was just sixteen years old.

About two days later in a bed room at the College, sat Edna Macey. Her elbow was resting on her knees and her chin in her hand as she looked wistfully out the window. In all the other rooms there was the hurry and bustle of the girls packing up to go home. Someone knocked on the door. Edna turned her head slightly, saying, "Come in." The maid handed her a little white note that had a fragrant to it before it was opened. She read the note twice before seeming to comprehend its contents. It was like this:

"My dear Miss Macey, (or shall I say Edna?):

I have just learned that you are not going home for the Holidays and I am writing to ask if you will come to spend Christmas in the town with my little family. There are myself, my husband, and my daughter, Daisy, and we would like so much for you to share it with us for the next two weeks. Awaiting a favorable reply, I am

Sincerely,

Mrs. J. C. James."

Edna stood bewildered. Her first emotion was surprise, then a feeling of gladness and gratitude that someone was planning something pleasant for her, and then a feeling of doubt as she thought of her meagre wardrobe. She would not like for these kind, unknown friends to be ashamed of her appearance for her clothes were few and well worn. As she had only a moment to think, as the messenger was waiting, she sat down and wrote a hurried note of acceptance.

At this moment, Mrs. James was rather doubtfully explaining this new plan of hers to a neighbor: "When Mr. James first mentioned this, I said it was entirely out of the question. We had planned our Christmas and to add a third person and an unknown person just seemed preposterous. But the thing that finally decided me was this—Mr. James mentioned that the

girl was sixteen years old, and when I thought of a sixteen year old girl, just Daisy's age, having nowhere to go and no Christmas pleasures, it was just a little more than I could stand. So, I have invited her."

The neighbor responded: "Well, I am not sure that you have taken the right action. I think it is a risky business taking this strange girl into our home. Why, what do you know her? Her presence may be detrimental to Daisy. You know you have been very much worried about Daisy recently." "Oh, Daisy is not a bad girl," replied Mrs. James, "she just has to climb Fool's hill, I guess. Of course, sometimes, I feel that she has been a little unappreciative of all that I do for her and she has been rather head-strong thinking that my ideas were old-fashioned, but I am confident that Daisy has the right principles." "Oh, there is no doubt about that," the neighbor replied quickly, "but it seems to me that you owe it to your own child to keep her as far away from uncertain influences as possible, and besides, I don't see how you could bear to have our Christmas broken into like that. Christmas is a time when families like to be together," she said, rising to take her departure, "but, of course, everyone knows his own business." As the neighbor went out the front gate, Mrs. James said to herself: "Well, one of the teachers told me that Edna did not have sufficient clothes for the Holiday outing, but I have a sewing machine and a washing machine, and I have already spent enough energy on Daisy's Christmas to divide among a half dozen girls; and so, I am going to take that girl."

Space is too short to describe the coming of Edna; of her delightful surprises and gratitude at everything that was done for her; her helpful spirit toward the mother and the friendship that was formed between her and the daughter—the whole Christmas was one pleasure after another. Some of them quiet home pleasures, but nothing to mar the whole two weeks.

Edna had gone back to the College and school work was resumed and Mrs. James went to bed with a feeling of satisfaction in her heart. Just after she put out her light, Daisy came into her room and bent over her mother to say good-night. She put her arms around her mother's neck and said: "Mother, before Edna came, I never had thought that there was any girl who didn't have a pleasant home with lots of things done for her, but when I saw her few little clothes and how carefully she kept them (and, mother, how could you think of so many ways to add to her little wardrobe without hurting her feelings?), I just made up my mind that I have been an ungrateful girl and I have slipped in here to tell you my New Year's Resolution: 'I am going to do something that will make you proud of me.' With a hug and a kiss, Daisy slipped back to her own room, and in the darkness such a feeling of gratitude and real Christmas spirit came to Mrs. James' heart as she had never known before.

We, the Executive Committee of the Georgia Baptist Young People's Union, wish to put upon record our

sincere and deep appreciation of the inspiring and efficient service Mr. Frank H. Leavell has rendered to our Baptist cause by his superb leadership, statesman-like program and self-sacrificing services as the Secretary of our B. Y. P. U. Department. His record in Georgia with all of its far-reaching results, is a fitting monument to our beloved co-worker and earns for him the lasting gratitude and personal appreciation of our great Baptist people. As he goes to his new work, we will follow him with affectionate sympathy and with the earnest prayer that the Lord may use him in his new field of labor to enlarge, expand and apply for the on-going of the Kingdom the fundamental principles and the sane methods which under his leadership have been used for so great a development of the Baptist young people of Georgia.

We desire to bring to your consideration the fact that Mr. Leavell came into our state nine years ago, found 44 local Baptist Young People's Unions in existence, and he leaves behind nearly 1500 local Unions, eight City Unions, 62 associational organizations, six Regional conventions and one State Convention, all of which are active in the work of the Baptist Young People's Union; and in addition a graduate constituency of vast power and already at work throughout the state in our various kingdom enterprises. Since Mr. Leavell has been Secretary of the Young People's work in Georgia, for every two and a half days he has spent in the state a new local union has been born. Surely this is a marvelous thing!

We want you to know that Mr. Leavell has brought to Georgia three new interpretations of B. Y. P. U. work.

1. He has enlisted the choice young people of the country church, the cities, the business world and the college campus, from all walks of life, as the key men about whom he has built up his work. In many cases before his coming, this field was unworked and unused and a discouraging one.

2. Through the development of Associational organizations and Regional conventions, the heart-throb of his passion has beaten its way to the pulsing life of hundreds of rural fields quickening them to a new life and permanent growth.

3. Through his work with Bessie Tift College and Mercer University, his signal success as instructor in denominational ministries, carries the confidence that in his new field as Secretary of Religious Activities in schools and colleges and universities, he will repeat with even better success this most important development among our Southern Baptist constituency in all our institutions of learning and we commend him to your confidence.

With great gratitude to God for his past favors in sending to us Frank H. Leavell and with humble recognition of the same divine voice in his call to a higher service, we bid him God speed.

THE EXECUTIVE COMMITTEE OF THE GEORGIA B. Y. P. U.

By William Russell Owen, President Baptist Young People's Union.

Arch C. Cree, Secretary Executive Board.

## IN MEMORY OF JAMES VAUGHAN

It is with sad hearts and tear dimmed eyes that we are called upon to pay a last tribute of respect to one who was very near and dear to us, in the personality of James Vaughan who passed to his reward on November 19, 1921.

James was ill for five weeks. During his illness he bore the severest pain with extreme patience and manly fortitude. He never once failed to thank anyone who did the least kindness for him and remembered every one in his prayers.

On Saturday morning James was carried to the Baptist Hospital, Jackson, Mississippi, for an operation; after which he lived only a short while.

At the time of his death he was eleven years of age. He was a member of Samaria Baptist Church at McAdams, Mississippi. He was a staunch Christian and an active worker in the Junior B. Y. P. U. and all religious work.

James was a remarkable child in many respects. He took great interest in his school work, and was one of the best all around students in the McAdams school.

During his illness he had a wonderful influence over those who came in contact with him. While suffering he told his loved ones that "God was going to call him home, but that his work here was not finished, that he intended being a missionary and going to the Foreign Field, but that some one else would be called to finish his work." He expressed his sorrow in leaving his loved ones here on earth, but said, "He was ready and wanted to go

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home to Heaven where there would be no more pain and suffering." James was not perfect, neither are you or we; but everything weighed in the scales of eternal right, he was as noble a soul as ever lived. He trod this earth only a few years, but now he is gone and will be sadly missed. According to the life that he lived and example that he set before us there is no doubt in our minds but that his soul is forever at rest.

The funeral services were held at the Baptist Church at Lauderdale, Sunday afternoon, November 20th. Many came from far and near to pay the last tribute to his memory. Services were conducted by Rev. Hunnicutt, after which his body was tenderly carried out to the cemetery and there by loving hands consigned to dust amidst a wilderness of flowers, the loving tribute of many friends.

For now he sleeps where the daisies nod,  
And the clover hangs its head,  
Where the wild birds come  
And the busy bees hum,  
Above his head.  
He fought the fight, he kept the faith;  
His noble deeds shine bright and clear;  
His memory lives in all our hearts,  
Which will ever hold him dear.

#### HIS TEACHERS

#### CHRISTMAS WHERE IT IS NEEDED

The Christmas season is with us again and it becomes necessary to appeal to the friends of the Hospital to remember it during the coming days. Have you a friend or relative who is in this institution whom you can make happy by the bestowal of a gift? If there is no one whom you know well can you not adopt one for this season and make up a parcel containing a gift or gifts which will brighten the day for them? Last year, we made an appeal to the public in a small way. The response was far beyond all expectations and we shall endeavor this year to do a little better. There will be a tree on each of the wards and the gifts will be distributed on Christmas Day. Do not hesitate if the gifts must necessarily be small. Send them. One does not realize the number of patients who will have no friends or relatives to remember them. Send your gift, to me, and I shall see that they are given to the less fortunate than yourselves. It takes but little to give pleasure and in so many instances with the pleasure goes comfort and the realization that the world is not selfish but thoughtful of its mentally ill.

Clothing of all kinds, games and toy for the young, of whom there are many in the hospital, fruits, candies, nuts and delicacies will gladly be accepted. Tobacco in all forms can be used by the men who are accustomed to it. Donations of money can be expended here for the greatest good to the greatest number.

Be careful to send packages to me as Superintendent in ample time for them to be sorted and distributed.

Always enclose the name and address of the donor in order that each gift can be properly acknowledged. It seems unnecessary to assure the citizens of this state that their goodwill and liberality will bring unbounded joy and pleasure to many a lonesome patient with no kith or kin. The Yuletide is a season for giving. Will you make it worthwhile for one of these who are unable to enjoy it with their families?

With the best wishes of the season for a year of prosperity and happiness, I am,

Sincerely yours,

C. D. MITCHELL,

Supt. State Hospital For Insane

#### VISITS MISSISSIPPI

In a private letter Dr. S. J. Porter, of Oklahoma City, writes:

It was a joy and privilege to me to assist Dr. E. B. Hatcher in meetings with his great Blue Mountain Church. What a wholesome atmosphere prevails in the place, the College, rich in its traditions, and buoyant in its outlook, is a mighty force for culture and righteousness not only in Mississippi but far beyond the borders of that great state. It was my good fortune while in Blue Mountain to stay in the College. To President and Mrs. Lowrey, to members of the faculty and to the fine student body I am indebted for many courtesies and kindnesses. Prof. Brown and his Mississippi Heights Academy are unique in the educational world. What a rare spirit he is, and what a far reaching influence he wields. He has a fine body of noble young men under his tuition. Their attendance in the meetings was an inspiration and their interest a thrilling feature in many of the services.

Prof. Gullett of the city school, with his teachers and splendid body of pupils, added greatly to the meetings from day to day. The citizenry of Blue Mountain supported the meetings cordially, and with fine appreciation of the gospel. It was a rare treat to me to labor for a few days by the side of Dr. Hatcher. My life was enriched by being in contact with this genial cultured minister of the gospel in whom the Shepherd-heart is so grandly dominant. I was glad to be in his home several times with him and his estimable wife and charming daughter. For many a day I shall remember with delight by visit to Blue Mountain and my stay in the College. Our church in Oklahoma City has several elect ladies, capable leaders in our work, who were students in Blue Mountain College, whose present student body gives promise of great and varied usefulness in many spheres for years to come.

Yours sincerely,

S. J. PORTER.

#### R. R. JONES RESIGNS AT WEST LAUREL

January the 1st 1909 the writer became pastor of the West Laurel Church and served as pastor for over three years. Dr. R. B. Gunter came and served as pastor two years. Then Bro. J. C. Jarker became pastor and served five years. When Bro. Parker

resigned, the church gave the writer a unanimous call to become its pastor a second time. I have now been pastor of this noble church for a period of six years. My ministry here has been a joy and greatly blessed of God. The church and the people as a whole have been good to us and we know that we are leaving some of the best friends we have on earth, in leaving this church. However we feel now that the Lord leads us to another field. During six years here God's blessings have been upon the church in a wonderful way. At least 400 members have been added to the church and the church has grown in contributions from \$1800 to \$8,000 yearly. Our Senior B. Y. P. U. held the State Banner for 1920, and holds second place now. Here is a great field with plenty of hard work for the right man, but a soft-soap, jelly-fish, back-boneless preacher is not needed here and I don't think is needed anywhere else. Bro. Harry Smallwood, one of the greatest laymen I know anywhere, is chairman of the pulpit committee.

The writer becomes pastor of the South Side Church, McComb City, January the first.

Sincerely,

R. R. JONES

Arm, Miss.

A resolution of thanks passed by Arm Baptist Church convened in dedication of its new church building Nov. 20, 1921.

Be it ordered and resolved that we, each and every member humbly beg to express our heartfelt gratitude and sincere thanks to every contrib-

utor who helped us in any way in the erection of the church building at this place. For we feel that it was only possible to build with the assistance of our friends. We hope and pray that we shall conduct our life as a church in such a way as to make every contributor feel glad for every penny contributed and that it has been seed sown in good ground. We pray that we shall ever feel this obligation and an incentive for our Christian development, that we may be able to return a bounteous profit in the talents entrusted to our keeping.

C. H. WATTS,

R. C. FALLIN,

Committee.

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By

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## General Association

### A PROGRESSIVE WORK

I began preaching at Bethlehem, a country church about three miles north of Magee, last Jan. This church had grown cold. The pastor had just about quit coming and they did not have any S. S. at all. In February they organized a S. S. and bought 36 new song books. In August we had our meeting in which I did my own preaching and Mr. D. W. Dukes led the singing. There were 24 additions to the church and 4 later making a total of 27 this year. We organized a W. M. U. with 12 members, got 7 subscriptions to the Baptist Record. There were three that gave their lives to do what the Lord wanted them to do, one young man and two young ladies. With fruit, quilts and money they have paid their pastor, \$175 this year. With song books, singing missions etc., they have paid \$227. We hope to do more next year. We have some tithers in this church.

I also took up Galilee, a country church in Rankin County, last Jan., which was a progressive church at that time. They have done a great work there this year, have remembered their pastor, recovered the house etc. They have one of the best W. M. U.s in the state, of course it is not as large but a working band of women which means much to any church. We are planning on doing greater things next year.

I also began preaching at Clarks-

burg a mission station on the A. & V. R. R. last January. There has been one of the greatest improvements that I have seen at any place. They have one of the best S. S. you can find anywhere not so large in number but

workers. They are going to put up dollar for dollar next year for me to come and preach for them.

I gave up my work at Franklin church in Madison County, which was a progressive church and has made a great progress. I'll take up Palestine church on the Great Northern R. R. in its stead.

Happy people, happy pastor, pray for us.

C. S. Moulden

At its last meeting the Mission Board of the General Association accepted the generous offer of Dr. Lipsey, Editor of the Record, to give us space in the paper for General Association news, and elected an editor for that department.

We want to make this department of the paper worth while as a means of communication, and to let the readers of the paper know what the General Association is doing in its small quiet way, to help bring things to pass in the Kingdom.

We want the brethren all over the territory of the Association to send all news of interest from their churches, and local Associations to the editor of this department.

Now if this department is to be of value to us our people must take and read the paper, and we urge the pastors of our churches to undertake to put the paper in as many of the

homes of our people as possible.

By subscribing for the Record we get the news, not only from our territory, but from all over the state, and we need to know what all of our brethren and the churches are doing.

The Record is helping us; let us help the paper by subscribing for it.

Send all communications intended for this department to the editor, L. M. Phillips, Newton Miss.

The Executive Board of the General Association met December 7th with the Ebenezer Church, Newton County. The Corresponding Secretary reported that there was enough money in the treasury to meet all obligations for this year and leave a small balance.

The Board planned its work on about the same basis as last year. A few changes were made—some work discontinued and some new work taken up.

A great part of our work is helping rural churches that are too weak to maintain services without help.

During the present year the Board has had in its employ eighteen workers who have supplied twenty-two stations. Three of these are entirely mission points.

Several of our churches failed to put on the 75 Million Campaign. Between now and our Board meeting in April is the time for these churches to make a liberal offering for missions. Brother pastors do not neglect this but preach on missions and urge the people to render unto God that which belongs to Him while they are rendering to Caesar his part.

All churches working through the General Association should send all their mission money to our Corresponding Secretary, Rev. J. W. Rooker, Laurel, Miss., R. No. 6.

The Editor of this department is a combination man, being pastor of two convention churches and two General Association churches.

The holidays are upon us, and if our people will follow the Catholics in observing the 25th of December as the anniversary of the birth of Christ, let them celebrate it in a safe way, and while they are spending money to gratify their own desires, remember that there are many who know nothing of Christ that we owe the gospel to.

If all the money our Baptist people spend foolishly during the Christmas holidays were put into the treasury of the Lord, it would enable us to do much more Kingdom work.

Pine Ridge one of our oldest country churches, which seemed at one time about dead, has, under the leadership of their pastor, Rev. R. H. Cleaveland put on new life. The church has repaired their house of worship which had almost gone to decay; new members have been added to the church and they seem to have started out to do things. All this was made possible by a little help from our Board.

The Antioch church, Jasper County, was blown away in the storm last year, but "the people had a mind to work," and with a little help from our Board and the State Board they have completed a splendid house of worship.

# Sell It--You Can Do It!

January is the Time

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You Are the Salesman

During January every Baptist in Mississippi should become a Salesman to go out and sell the Baptist Record. It is easy to sell, it has good talking points, everybody needs it.

The wholesale price of the Baptist Record is \$1.50 per year, when you put it into every home in the church. The retail price is \$2.00 per year, when it goes to individuals or clubs.

You are buying or selling something all the time. For one month—January—buy or sell the Baptist Record. Buy it if you have it not, sell it if you have. There's enough for all.

**R. B. Gunter, Business Manager**

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